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The Living Church

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The Living Church

VOL. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 9, 1903. No. 2

Editorials and Comments.

The Living Church

With which are united "*The* American Churchman," and "Catholic Champion."

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THE PRO-ROMAN PROPAGANDA.

AFTER something more than a half century of the repeated cry, "Wolf, Wolf," it is perhaps not remarkable that the wolf has come; or, to abandon metaphor, the long season in which the cry of "Romanizer!" has been made against men who were quite as likely to become Hindoos as followers of the Pope, has at last brought "Romanizers" into the Church. For our part, we use that distasteful term only to abandon it, and shall speak of the newest propaganda as a Pro-Roman movement.

It is a little strange, from the psychological point of view, that the attempt did not come sooner, considering the amount of "suggestion" that there has been. It took about seventy years of confident prediction before the first feeble realization of the prediction came to pass; and then in a manner wholly unlike that which had been predicted. There have been sporadic perversions to Rome before, and will continue occasionally to be, so long as the two communions are side by side; but from the time of the Papal schism to the present there has arisen no party seeking to draw the whole Anglican Communion into the Roman fold, until now.

It cannot be said that the movement is at present dangerous from the point of numbers. So far as known, it consists of three clerical gentlemen, one residing in England, one on the banks of the Hudson, and one in Japan. Neither can it very easily be termed a conspiracy, first because it is difficult for a triumvirate thus widely diffused to conspire, and secondly because each of the three gentlemen has proclaimed his views and his intentions from the housetops, so that it is difficult to evolve from them a "Secret History." Moreover, one of the three has been so provokingly forgetful of the stage setting that ought to accompany the traditional "Romanizer," that he avows he is not and never was a Ritualist, does not wear "sacerdotal vestments," nor, generally, conduct himself in the manner that oft-repeated tradition has assured the world must necessarily appertain to the "Romanizer."

But though few, the gentlemen in question appear to be very earnest. We shall leave to others the opportunity of opposing them by abuse, and the exceptional opportunity as well of saying—as undoubtedly is the case—"We told you so!" One of our contemporaries, indeed, has already hastened to assure those who are seeking to deal the strongest blow to the Roman power that could be given, in the legal adoption of the Catholic name by this Church, that if they will only wait a little, they may be able to secure for the Church the name of "Papal Catholic Church." From all criticism of that sort, and from everything of an unfriendly character, we desire wholly to dissociate THE LIVING CHURCH; but yet there are certain things to be said that seem to us germane to the new condition which we find to have arisen.

THE FIRST SIGN of the Pro-Roman movement was the publication of the work *England and the Holy See*, by the Rev. Spencer Jones, an English clergyman, who had previously become favorably known in connection with his adaptation of the Dupanloup system of catechising, for use in the English Church. Much to our regret, and by what we can only feel to have been a serious error in judgment, Lord Halifax, President of the English Church Union, contributed an introduction to

that book. He was careful not to express any indorsement of what it contained, so that he is not involved—much less is the English Church Union—in Mr. Jones' peculiar views. Yet it is impossible not to feel regret that the eminent Viscount should have had anything to do with so unfortunate, although well-intended a scheme.

We reviewed Mr. Jones' book at some length editorially when it was received, and shall not enter again into a consideration of it. It is enough to explain that it was the product of that intense desire for Christian Unity that is so marked and so happy a characteristic of our day. That desire has led to some of the most singularly indefensible propositions that man could devise, of which Mr. Jones' plan was no more foolish, or treasonable, or unreasonable, than, for instance, that of Canon Henson. The one proposed surrender to Rome, the other, to Protestant Sectarianism. Both were animated by the most laudable motives, both were honestly seeking a solution of the unhappy disunity of Christendom, both deserve credit for at least making an attempt to find a way out of the well-nigh intolerable condition of the Christian world. But both, we must also add, made very sorry failures of their respective attempts. We tried to show, in the editorial mentioned, wherein some of Mr. Jones' fallacies lay, and why it was wholly impossible for the Anglican Communion, and, probably, for the Papal Communion as well, even to consider reunion on his suggested terms. We can hardly suppose our own feeble words on the subject to be fresh in the minds of our readers, but they will find the subject exhaustively and very satisfactorily treated in Father Puller's *Primitive Saints and the See of Rome,* to which we refer any who may be interested.

It was "Father Paul James Francis," an exceptionally sweet-tempered presbyter residing at Graymoor, New York, who announced himself as the American contingent of this triumvirate. Father Paul has established a monthly periodical bearing the name of *The Lamp,* for the promulgation of his plan for the acceptance by Anglicans of the entire Roman system. He believes in the Papal Supremacy and Infallibility, and, at the same time, in the validity of Anglican Orders. How he reconciles these two beliefs, we are not informed. It would seem as though, when an infallible Pope has pronounced Anglican Orders invalid, it would inevitably follow (1) that the said orders are invalid, or (2) that the Pope is not infallible. Father Paul is able blandly to escape both these horns of the dilemma. According to his belief, the Pope is infallible, and he is also mistaken on the subject of Anglican Orders. It is a charming belief. Incidentally, *The Lamp,* and presumably Father Paul with it, also accepts such modern Roman practices as the use of the Rosary, an extreme cultus of the Blessed Virgin, and some expressions that, without perhaps being in all cases of serious importance, are yet not in use in the Anglican Communion. Indeed we have yet to discover any other point of disagreement between Father Paul and the Pope than this one question of Anglican Orders; though possibly in this generalization we may be unjust to Father Paul, and we state it rather as our deduction from his several statements than as his own word. Father Paul declares, however, that he has not the slightest intention of renouncing the Anglican Communion.

The remaining third of the group is the Rev. Arthur Lloyd, of our Japan mission; and it is significant of the strange lack of common sense which seems characteristic of the human animal, that though some six or eight weeks must elapse between the publication of any article in New York State and the reception of a response from Japan after such article has there been read and its response sent off, the issue of *The Lamp* containing Mr. Lloyd's letter of adherence had been in print less than two weeks when letters began to appear in the Church papers asking why Bishop McKim had taken no steps to discipline Mr. Lloyd. The latter has added to the seriousness of his own particular case by paying "Peter's Pence," as rightly due the Pope, which seems to be an overt act of disloyalty, such as the others have not committed, so far as we have evidence. The Board of Managers have expressed themselves, and Bishop McKim cables that Mr. Lloyd's resignation has been accepted.

It would seem, therefore, as though no serious crisis in the autonomy of the Anglican Communion had arisen, in this newly developed school of thought. Three out of some thirty thousand Anglican clergymen is not a large proportion. Neither would the proportion be dangerously large if the group should be increased to from a half to a full dozen, which is probably about the maximum extent it can reach. We fear a much larger proportion of practical agnostics or deists might be found among them, and, worst of all, be found without official rebuke. Still, to point out another wrong or another anomaly does not make right the one in question.

We shall not discuss the question whether a clergyman holding to the belief avowed by Mr. Jones, Father Paul, and Mr. Lloyd, ought to be deposed from the ministry, for the reason that, if public rumor be well founded, the question will be a matter for judicial determination in the case of the second of these presbyters, in the near future. There are a good many anomalies among us, and it has been the tacit policy of Churchmen to tolerate much practical disloyalty rather than to institute the distressing alternative of an ecclesiastical trial. We observed recently in considering a case of apparent blasphemous denial of the Faith, that we had no desire to see an ecclesiastical trial on any doctrinal issue, and we see no reason for changing that opinion now; especially since it is wholly absurd to look for any considerable influence of this new party upon the Church at large. It should be remembered, also, that it is enumerated by our Anglican apologists as one of the glories of this Communion, that the Church of England never repelled adherents of the Papal System from her altars. Side by side, in spite of the serious conflicts on the subject raging around them, English believers in the Papal Supremacy and those who rejected it, knelt in public worship during the English reigns of Henry VIII., Edward VI., Mary, and Elizabeth, until, in the reign of the latter, the Pope—not the authorities of the English Church—called his adherents into a separate communion, thus creating a second Great Schism in the Christian world. We are proud to maintain that the schismatic was the Roman and not the English communion.

How far, if at all, this undoubted "Reformation Settlement" allowing the right of Papal adherents to communion with the Church of England was modified by that action of the Pope, or by any of the events of subsequent history, is a question that never has arisen until now, for the simple reason that all who accepted the Papal Supremacy until the rise of the present triumvirate, have voluntarily abandoned the English communion and sought reception into that of Rome. The question is therefore altogether novel, and it is not so simple as at first sight it would seem.

That question we shall not now discuss; but we cannot forbear a word, not on the legal, but on the practical phase of the larger question involved.

The question of the Papal Supremacy must be treated upon its own merits, and not as a subordinate issue in the problem of Christian Unity. It is right, or it is wrong. If it be right,—if, that is, such Supremacy is of the essence of the Christian Faith—it must be the duty of every Christian to submit himself to that authority. If it be wrong, it would be an act of gross infidelity for Anglicans, in the desire for unity, to assume that it is bounden and right. Better that there should be a divided Christianity with some right, than a united Christianity with all wrong.

For our part, we have not the slightest doubt upon the subject. Quite admitting the ancient institution of the Roman Primacy, quite believing that that Primacy would have continued to this day if the Papacy had not proved itself unworthy of it, we must yet maintain (1) that such Primacy was a matter of ecclesiastical growth and regulation solely, and rightly subject to revision, limitation, or termination; (2) that even if it were of divine sanction (which, as stated, we deny) it would not involve the later claim to Papal Supremacy, much less that of Papal Infallibility; (3) that the Church of England was both within her rights and that she also wisely exercised them, in terminating the exercise of that Primacy so far as she was concerned; and (4) that as the said Primacy never was exercised or admitted within the American Church, not the smallest reason can be shown why it should now be assumed by the latter.

But we must say even more than that. Earnestly desirous as we are of promoting Church Unity, we must yet maintain that there is not the faintest sign—no, not so large as a man's hand—of any possible approach to such unity on the part of the Roman Communion. We believe that now, as in the past thousand years, the Roman See stands as a conspicuous cause and centre, not of unity, but of disunity.

All around us we observe the disintegration of Protestantism. The obvious duty of the Anglican Communion is so to set in order its own divinely built house as to attract those disintegrating forces to itself. This it must do, not by copying these outside systems, but by showing them the divinely built

sheepfold, in which they, as well as we, belong, if only they will come to it. Our earnest desire, for instance, to use the historic term "Catholic" in the local title of this American Church, is not with the fallacious hope that it will bring to pass any closer relations between the Anglican and the Roman Communions, but that it will testify to the dissevered Protestant world, the *sectlessness* of the Church that abandons a sectarian nomenclature.

It is to build up in the knowledge and strength of Christ's Holy Catholic Church, those who are within her fold, and those whom, more and more, as she grows in the outward manifestation of Catholicity, she attracts to herself, that is the present duty of this Church. As she does this, the strength of her inherent Catholicity is seen of men. She thus offers to the Protestant world that which now it lacks; and incidentally, a very considerable number are also attracted from the Roman Communion.

We earnestly wish that the few Anglican Churchmen who still pursue the rainbow of union with Rome might be led to see in how much more practical form their labors might be cast if they would abandon that hope and seek rather to draw into Christ's Kingdom those who know it not. Not that we would have strife with Rome intensified, or unfriendliness between the communions increased; but surely we may safely *ignore* Rome, trusting to God and to the future finally to remove those impassable barriers which now stand between us.

Let us endeavor to make the Anglican Communion not more Roman, but more Catholic. Thus shall we most surely hasten the blessed day of final reunion, not of a part only, but of the *whole* Christian world.

THE results of the Missionary Conference of the Seventh District at San Francisco vindicate the wisdom of those who planned and carried through the measure. This furnishes, indeed, the most hopeful sign in the somewhat depressing field of missionary activity. It shows a public sentiment in the West awake to the necessities of missionary work, and to the duties resting upon Churchmen in connection with it. The resolution that the Dioceses and Missionary Districts represented should take upon themselves the financial support of their District Secretary, to enable him to perform his work more vigorously, shows that the men composing the Conference are in earnest in their resolve that the missionary work shall be done, and intend to see that it is done.

We can quite appreciate the feeling that was expressed, that it would not be fitting for the youngest section of the Church to seem to be taking upon itself the initiative in the formation of a Provincial System. It was wise and right that the Conference should have confined itself strictly to its own legitimate business, without declaring, in effect, that it was assembled for the sake of setting an example to the Church in the older parts of the country.

Yet it is impossible that the Church in the older regions beyond the Seventh District should fail to recognize that in the San Francisco Conference we have a tangible object lesson of what would be the Provincial System in operation. We can estimate what the effect of seven such Conferences held annually in as many separate sections would be upon our missionary work. We can easily see how our whole missionary system would be revolutionized, and how, from a far away responsibility of shadowy gentlemen in New York, the responsibility for supporting missionary work would be shifted to the people themselves. Multiply the San Francisco Conference by seven, and the first advantage of the Provincial System is apparent.

And the advantage of such a system is no less to be learned from the limitations which attended the San Francisco Conference, but which would be done away with in the event of a wisely ordered Provincial System. First, the resolutions respecting permanent organization and the financial support of the District Secretary are inoperative until they have been confirmed by thirteen separate legislative bodies, extending from Salt Lake City to Manila, and from Santa Fe to Juneau, Alaska. If one of these legislative bodies fails to take the action, a perplexing delay, beyond the year's delay that is inevitable at best, will result, with much attendant inconvenience. Secondly, if the Conference had the legal authority to fix its own apportionment, subject perhaps to advice from the general Board as to the total amount looked for from the Province, and authority also to make the appropriations of the general Board to its own Dioceses and Missionary Districts, it would both enhance the importance and the consequent attendance upon and interest in its sessions, and would also prevent any local feeling over either of these knotty problems. Thirdly, if the Bishops there gathered had been possessed of full authority to examine into the allegations against one of their number and finally and effectually to settle them (subject to appeal on proper grounds), how large a measure of unhappy notoriety and scandal to the Church would be averted.

We have large confidence in the wisdom of Churchmen at large when the slow process of educating them has been accomplished. We feel that this practical realization in San Francisco of a part of the benefits of the Provincial System, coupled with the plain suggestion of the inconvenient limitations which attach to it as wholly a voluntary conference instead of a synod charged by canon with distinct duties, is certain to have a salutary effect, in spite of the wise disclaimer on the part of members of the Conference, in hastening the canonical formulation of a Provincial System that will group all our Dioceses and Missionary Districts into Provinces. Of course in such canonical arrangement, any Diocese will be free to refuse to have part in it, as any Diocese of the Seventh District was free to decline to accept the San Francisco invitation; but we can hardly think it possible that any Diocese in this country would show so egregious a lack of statesmanship as to do so. Happily, it would not effect the success of the system if a few Dioceses should.

IT is a pleasure to know that the Bishop of London has promptly purged himself of any degree of complicity in the Vanderbilt episode termed a marriage, in one of the London churches. This he has done very emphatically, as stated elsewhere in this issue, and he declares that the Bishop of the Diocese has no control over the Chancellor who issues the modern indulgences. If this be so—and we can hardly doubt that the Bishop of London is informed as to the law—then the evolution from Tetzel to Tristram is one for which the Church has, happily, no responsibility, except to the extent that the modern sale of indulgences finds clergymen who are willing to act as though these were spiritually valid.

We quite agree with Father Black that the complicity in this action of Mr. Henry White of the American embassy is a humiliation to the American people. Many, we feel convinced, will earnestly agree with us, that his removal from office would be a fitting rebuke to him, and would be a large factor in upholding the cause of good morals in this country. It is not necessary to show, in making this suggestion, that Mr. White has transgressed any written law. It is sufficient to maintain, what is beyond question, that he has made himself *persona non grata* to a very large section of both the American and the English people, and that his continuance in the American embassy at London will be an offense to both. We should be glad if the State Department would take action in the matter.

ONE wonders why the Solemnization of Holy Matrimony should be subject to so many irregularities. We have had recently, here at home, the use of one of our churches in Pittsburgh for the marriage of an English Earl by a Presbyterian minister, who was permitted to officiate in direct contravention to our canons; and now we observe an item in the New York *Times* describing the marriage of one of our clergy, the Rev. H. R. Wadleigh, in the "First Presbyterian church" of Brooklyn, a Presbyterian minister officiating. One wonders what must be the convictions of the reverend bridegroom as to the facts alleged in the Preface to the Ordinal as "evident unto all men diligently reading Holy Scripture and ancient Authors." We are not surprised to learn, on turning to Lloyd's *Clerical Directory*, that the Rev. Mr. Wadleigh is a graduate of the Episcopal Theological Seminary at Cambridge, and that he was ordained deacon by the present Bishop of Massachusetts. The interesting information is also given in the marriage notice that he has accepted a call to the rectorship at Greenfield, Mass.

And yet a correspondent wrote to inquire what we meant when we referred, recently, to the "provincialism" of predominant Massachusetts Churchmanship!

WHEN one, speaking in defense of the Protestant Episcopal name, feels constrained, as did Professor Nash last week in Boston, to commence, "I suppose I am a kind of ecclesiastical

dodo in standing up for the word Protestant," it is evident that the end is not far off. The dodo, no doubt had its good qualities, and natural histories show that it was first discovered by Europeans in the sixteenth century. Its name is derived from the Portuguese *doudo,* a simpleton or fool. It was called by the Dutch *walgh-vogel,* the nauseous bird. The dodo is said by the *Century Dictionary* to be related to the *booby,* both of which derive their names from their exceptionally stupid and confused manner. In appearance he resembled a deformed swan. But the chief claim of the dodo to distinction is that he could not resist the advance of civilization, which caused him speedily to become extinct.

Well, if the dodo is to be selected as the emblem of our friends—we refuse absolutely to apply the designation to them individually as Professor Nash did to himself—we can only say, Every man to his own taste. No doubt the dodo never agitated to get his name changed. He was born a dodo, and he was quite content to live and die a dodo. If he had been ambitious to be something more, his race might have been widely dispersed to-day; but in his content to be a dodo, he simply committed "race suicide." Mankind, civilization, culture, were too much for him. The swan could survive; the dodo must go.

Shall we be dodos?

THE confident statement that has been going the rounds of the secular press to the effect that Dr. Robbins, chosen to be Dean of the General Theological Seminary, is "not a Catholic," is one more indication of the need of reclaiming that word. We who have felt impelled to call ourselves Catholic Churchmen have no thought whatever of asserting that other Churchmen are not Catholics. We found ourselves commonly called Ritualists, and we declined to admit the absurd designation. Laying stress upon the Catholicity of the whole Church (not of a group, large or small, within it) we came to be called Catholic Churchmen. But we should repudiate the term if it implied only one more phase of partisanship.

Dr. Robbins, we beg leave to say is a "Catholic," and a very satisfactory one indeed.

THE strict condemnation of card playing as a means for raising money for Church work, which has been pronounced by the Bishop of Long Island as stated in the New York Letter, is one that the whole Church ought to echo. A similar and equally decided condemnation was given by the Bishop of Milwaukee a few months ago through the columns of his diocesan paper.

It is not at all necessary to hold that card playing is intrinsically wrong or even dangerous; neither is it necessary to believe that the award of a prize to the winner (except where the value of the prize or the boorishness of players prostitutes it to evil uses) is in any sense objectionable. It yet remains true that the motive which would supplant genuine giving by mere pandering to idle pleasure is most unworthy; while at the same time, a publicly advertised game to which a prize is attached, and for which anybody and everybody is invited to compete, is at least an incentive to gambling hardly less vicious than the lottery and the "raffle." These latter, happily, have almost been driven out of the list of money raising entertainments that are tolerated by Churchmen.

The whole question of amusements as money raising devices is a difficult one; but at least, pending the extermination of the whole evil, we may at least insist upon the exclusion of its more directly dangerous forms.

IT WILL be remembered that the Diocese of Milwaukee took action at its last Council requesting the several Dioceses to coöperate with them in an attempt to give expression to a general belief that Courts of Appeal should be established by General Convention, with or without the Provincial System. At the time the resolution requesting action by the other Dioceses was framed and passed, the commission on the Name had not yet formulated its request for diocesan action on that subject. Since the latter request has been made, however, it is evident that the request of the Diocese of Milwaukee for the expression of diocesan opinion on the subject of Appellate Courts comes at an inconvenient time, and many Dioceses will be unable to give time to both subjects. The subject of Appellate Courts is, however, too important to be laid aside. We beg to suggest the wisdom, therefore, of referring the Milwaukee resolutions relating to that subject to a committee in each Diocese to report next year. This course will both give the time in this year's Conventions to the request of the Name commission, and will also keep alive the other subject, while no doubt the reports to be made concerning such courts in the several Dioceses would, in many instances, be of large value.

A CORRESPONDENT points out that the news department of The Living Church was recently in error in alluding to the Church of the Redeemer, Cleveland, Ohio, as a colored mission. We regret exceedingly that so unfortunate a mis-statement should have been made, and gladly note the correction.

ANSWERS TO CORRESPONDENTS.

T. E. B.—The Low Church party is the successor of that in England which, in the seventeenth century, was associated with the Puritan movement. It held that personal religion in the individual was a thing little connected with the Church and the sacraments, which latter, therefore, were not of great importance. The High Church school, laying equal stress on the necessity for personal religion, held that the helps to such personal religion flow primarily, by God's ordinance, through the Church and the sacraments. Communion with and obedience to the Church, and the consistent use of the sacraments, are therefore held by the High Churchman to be of large importance. It is decidedly contrary to fact to say that "the High Church holds to all the forms, doctrine, and faith of the Roman Catholic except that of the Supremacy of the Pope." As a matter of fact, practically all the books defending the Anglican position against Rome are written by High Churchmen.

An Irish Churchman.—(1) Dr. Rainsford was born in Ireland. We do not know as to the other party mentioned.

(2) So far as we can recall, the expression has never appeared in The Living Church.

(3) We have no information by which to form an opinion on this matter.

(4) Like those of all other nationalities, some of our clergy born in Ireland are "ritualistic" and some are not. The preponderating tone of the Church of Ireland is ultra-Protestant, though gradually improving.

(5) We do not know.

(6) There is not the remotest prejudice against the Irish people on the part of The Living Church, and we are totally at a loss to know why it should be supposed that there is.

C. K.—We know of no reason whatever why the crucifer should turn his back to the altar and face the congregation at the dividing of the procession at the choir stalls. It is a bit of fancy ritualism that might well be relegated to the past, along with those ritualistic devices, the "three-decker" and the black gown.

W. B. W.—(1) The canons of General Convention can be authoritatively interpreted only by an ecclesiastical court summoned under the provisions of the same canons.

(2) The same general court would pronounce authoritatively upon diocesan canons—contrary to the precedent of our civil law. See Title II., Canon 2, § i. [4] and also Canon 9, § i. of the general Digest.

(3) The opinion of a diocesan Chancellor and Standing Committee on a general canon would carry no authority. A case referred to them would be for the purpose of obtaining advice, but their advice would not be understood as being authoritative. It would be technically on a parallel with advice given by a civil lawyer concerning a case which might, nevertheless, be differently determined by a court.

"REST AWHILE."

ST. MARK VI. 31.

Rest! thou art weary of the world's vain pleasure;
For thee the giddy whirl has lost its zest;
He calleth thee who loves beyond all measure:
"Come, heavy laden—I will give thee rest."

Rest is not *sloth*—be constant in devotion;
Enter the portals opened wide for all!
Thy Father's House has room: with deep emotion
Possess thy rightful place—obey His call!

There, kneeling low before His holy altar
The burden of thy sin shall loosèd be;
What tho' thy earth-stained lips in prayer may falter!
He heareth—and He loveth tenderly!

Gently the Everlasting Arms shall bear thee
(So thou but trust them), o'er life's thorny way;
From *needless* toil thy Saviour's love will spare thee,
And make thy strength be equal to thy day.

Thus shalt thou gain fresh hope, and strength, and beauty;
Thus shall thy longing heart conclude its quest:
The "Holy Grail" thou'lt find—and in thy duty
Securely calm—enjoy the promised Rest!

Lena B. Lardner.

Episcopal signatures have always a certain interest, especially on a new appointment to a see, for of late years many changes have been made. The new Primate, in the first letter published since his enthronement, adopts the style of "Randall Cantuar"; Dr. Davidson's full Christian name, as most people are aware, is Randall Thomas. The late Archbishop signed "F. Cantuar.," while his two immediate predecessors used both their initials—Dr. Tait, "A. C. Cantuar.," and Dr. Benson, "E. W. Cantuar."—*Scottish Guardian.*

MANY ENGLISH NOTES

Of Men and Movements in the Church of England.

DEATH OF PREBENDARY KITTO, AND THE FUTURE OF ST. MARTIN'S-IN-THE-FIELDS.

Church Music Discussed.

PROTESTANTS OBJECT TO THE SOLDIERS' REQUIEM.

London, April 21, 1903.

THE third series of "Critical Lectures" being delivered at St. Mark's, Marylebone Road (vicar, Father Adderley), was begun last Sunday, at the late sung Eucharist, with a discourse by the Rev. Darwell Stone, Principal of Dorchester Missionary College, on "The Doctrinal Significance of the Resurrection." Father Waggett, S.S.J.E., will resume his lectures on Science and Faith at St. Mark's, on May 10th, at 4:15 P. M. At this church the Office of *Tenebrae* was sung on the Wednesday in Holy Week by the Plainsong and Mediæval Music Society's choir, under the direction of its conductor, Mr. Francis Burgess, the chant music being from the Sarum service book and sung according to the Solesmes method.

In the current number of his *Diocesan Magazine,* the Bishop of Worcester expresses his feeling that there is great need in the Diocese of a body of clergy not tied to any particular parish, but able to give assistance in preaching and in spiritual and evangelistic efforts of various kinds. Such a body of special service clergy, he observes, should consist of men of different types, and should not, perhaps, be too closely associated with the Bishop. Although there is no prospect of the immediate establishment of such a body of clergy, the Bishop announces he has secured (as an initial step in this direction) the services of the Rev. Guy W. Hockley, whom he has known as a personal friend since he was an undergraduate at his own college of Balliol. He was for five years assistant curate at Hawarden, and then also for five years on the staff of clergy at St. Matthew's, Westminster. He will at first reside at Bishop's House, Worcester, and the Bishop is hoping to welcome him after Trinity Sunday.

The great screen organ in York Minster, which has been rebuilt at a cost of nearly £5,000 by Messrs Walker & Sons, to a specification drawn up both by Mr. T. Tertius Noble, organist of the minster, and Sir Walter Parratt, Master of the King's Music and organist of St. George's chapel, Windsor Castle, was dedicated last week by the Archbishop of York and reopened by Sir Walter Parratt. At the morning service Sir Walter played as the opening Voluntary, Mozart's Fantasie in F minor, and at his recital in the afternoon rendered in superb style selections from Handel, Chopin, and Bach, amongst other composers. The great York organ has now a total of 70 speaking stops and 4,104 pipes.

The Rev. W. J. Conybeare, one of the two Domestic Chaplains to the present Archbishop of Canterbury, and who was in the service of the late Primate in a similar capacity, has been appointed Head of the Cambridge House Lay Settlement, Camberwell, in succession to the Rev. W. F. Baily, who is retiring on account of ill health. Rev. Mr. Conybeare was ordained to the assistant curacy of St. George's, Camberwell, in 1898, where he remained until becoming Dr. Temple's chaplain in 1901.

On Wednesday in Holy Week the Bishop of Rochester, by his own desire, visited (says the *Daily Chronicle*) some of the most densely populated and poorest parts of the parish of St. Mary Magdalene, Southwark, from house to house, in company with the vicar, the Rev. Henry Pitt.

According to some of the daily newspapers, a thirteenth century crozier has recently been found in the rectory garden at Alcester, Warwickshire, and having been sent to the British Museum, the rector, who did not wish particularly to part with so interesting a relic, mentioned, in answer to an application, what he considered a prohibitive price, namely, £100. Soon came a banker's draft for the amount, and the money will be devoted to carrying out some improvements in the chancel of the parish church. The crozier surely ought never to have been sold, but restored to use under the Ornaments Rubric.

Prebendary Kitto, deceased on the 13th inst., was, as rector of St. Martin's-in-the-Fields, a prominent London clergyman, and also a leading Evangelical, but not one of the ultra-Protestant type. He was born in 1837, his father being the Rev. Dr. John Kitto, one of the foremost Biblical scholars of his day, author of the well-known *Cyclopædia of Biblical Literature,* the son graduating from St. Alban Hall, Oxford, in 1860. He was ordained priest in 1863, and in the course of his long clerical career—spent wholly in London—he was assistant curate of St. Pancras, Perpetual curate of St. Matthias', Poplar, rector of Whitechapel, rector and Rural Dean of Stepney, and, since 1886, vicar of St. Martin's-in-the-Fields, Trafalgar Square, and Rural Dean until two years ago. He was also, since 1896, Prebendary of Willisden in St. Paul's Cathedral, and successively Honorary Chaplain and Chaplain-in-Ordinary to the late Queen, and Honorary Chaplain to the King. He was influentially associated with Home Missions on Evangelical lines, and with the Charing Cross Hospital, amongst other philanthropic institutions in the metropolis. The present open-air pulpit at St. Mary's, Whitechapel, was built during his incumbency there, which is said to have been the first one erected in England since the close of the Middle Ages. Upon coming to St. Martin's he had the church open on week days, and also began to have daily matins and evensong—and St. Martin's thus became one of the earliest London parish churches not worked on either High Church or Catholic lines to be open daily for private prayer and the Divine Office. This church is sometimes called a "Royal Parish"; presumably because it includes within its extensive boundaries both Buckingham Palace and St. James', and also possesses two Royal pews—though the latter, I fancy, are much more often occupied by tourist visitors to London of the smarter sort than by members of the Royal Family. A correspondent of the *Times* newspaper puts forward what seems a wise as well as rather brilliant suggestion in regard to the future of this important vacant vicarage, namely, that the Bishop (who is the patron) should now make it the "seat" of his Suffragan for West London, as the Bishop of Kensington has at present to consume several hours every day in travelling from the city to his district and back again; whilst further suggesting, in connection therewith, that his present Church of St. Botolph's, Bishopsgate, would serve well as a *"pied à terre"* for the East London Suffragan (Bishop of Stepney), who has now to make his headquarters at Amen Corner, also quite a distance away from his district. But whether or not the Bishop will take the same view of the matter, it is to be most earnestly hoped that this famous Church of St. Martin's-in-the-Fields (date of present church fabric, 1726)—one so strategetically situated for spiritual and ecclesiastical warfare from being on the westernmost border of West Central London, and thus in close touch with both Westminster and the West End—will now cease to be a preserve of decadent Protestant Evangelicalism, and be so utilized as to become ere long a stronghold of Catholicism. May the late vicar rest in peace!

Under the heading of "A Great Churchwoman," the *Saturday Review* of last week, in reviewing Miss Christabel Coleridge's recently published biography of *Charlotte Mary Yonge,* said that Miss Yonge was the propagandist of a cause, and an enthusiastic one. "She was just the writer which the Church Revival needed at the time when it was ceasing to be academic and was becoming popular. She helped to make an atmosphere for its spread." To put the matter a little differently, "her attractive presentment of dutifulness and reverence as the cardinal excellences of character supplied an ethical and religious basis for ecclesiastical ideas."

The King, on the nomination of the Bishop of Norwich, has (it is now officially announced) approved the selection of Archdeacon Bowers of Gloucester for the Suffragan Bishopric of Thetford in the see of Norwich, with which is connected both the Archdeaconry of Lynn and the rectory of North Creake, Norfolk, in succession to the new Bishop of Newcastle (Dr. Lloyd). The Suffragan Bishop-designate was born in 1854, took his B.A. degree at St. John's College, Cambridge, in 1876, and was admitted to the priesthood two years later. Since then he has served a number of churches as assistant curate, and been Minor Canon of Gloucester, Librarian of that Cathedral, Chaplain of the Gloucester Infirmary, Domestic Chaplain to the Bishop of Gloucester, Canon Diocesan Missioner, and latterly Archdeacon of Gloucester and vicar of Sandhurst. He is understood to possess considerable general ability—excelling both as a preacher and organizer—whilst in Churchmanship would probably be called a Moderate.

After a somewhat long interval, the *Times Literary Supplement* of last week again dealt with a subject which seems to weigh heavily on the mind of its Music editor or reviewer, namely, that of "The Decay of Church Music." To judge only from publishers' circulars, "with their sterile exuberance of services and anthems," Church music seems to the writer of the article to have succeeded the "royalty ballad" as the "most frankly commercial department of music"; whilst judging from the works themselves, "the branch of music which shows the

greatest output is that in which there is also the least life." The young Church musician of to-day, it is further observed, receives his education—even in an important training institution—in such a manner as to become an expert organ player, but little more. In conclusion, the writer tentatively suggests that the foundation of a prize might do something towards the encouragement of the composition of "genuine, sincere, and convincing Church music"; for who knows but that in course of time "some composer, whose attention was then attracted, might produce a real work *ad majorem Dei gloriam,* a work that would revive the old glories of the most glorious of our British musical possessions."

The Rev. Henry Leighton Goudge, Vicar-Principal of Wells Theological College since 1895, has been appointed by the Bishop of Bath and Wells to the Principalship of the college, in the room of the late Prebendary Currie.

The Archdeacon of London, as Senior Examining Chaplain to the Bishop, will deliver a course of lectures on Ecclesiastical History up to the time of the Council of Constantinople (presumably the First), in the Chapter House of St. Paul's, on the Thursdays in May and June; and thereat the Bishop of London requires the attendance of all deacons in the Diocese.

At the Easter vestry meeting of the Church of St. James the Less, Plymouth, Mr. Paul Swain, the eminent West of England physician and surgeon, who is the people's warden at this church, said that if the Three Towns were famous for nothing else, they had lately become famous for their five Catholic churches. He was pleased to say they were all doing better this Easter than could be expected; in every case there had been an increase in the numbers of the congregation, and, what was more important, in the number of Easter communicants. At St. Stephen's (Devonport), under the Rev. Mr. Leeper, the offerings had been doubled, and there was on Easter Day a larger number of communicants than had been known for the last ten years. Dr. Swain was sure that Sir Henry Howorth would be glad to know how grateful these five churches were for his kind interference. It was a case, he thought, of Balaam and Balak over again. Referring to the question of Church patronage, he went on to say that certain livings in Plymouth and Devonport had some years ago been transferred to be in the gift of Keble College, Oxford, with the distinct understanding that the trust should be so administered as to secure absolutely a continuity of doctrine and practice in those particular churches. They were, therefore, in no sense College livings; and, notwithstanding the fierce attacks made (by Sir Henry Howorth) upon the Council of Keble College, they were quite confident that the trust which had been reposed in the Council would never be violated.

At St. Giles', Oxford, the Easter vestry meeting was rather noteworthy for the somewhat remarkable character of the speech made by the vicar (the Rev. H. J. Bidder, Fellow and Bursar of St. John's College, Oxford), in connection with the announcement of his resignation after a vicariate of 16 years. Amongst his other reasons for resigning, it appears, was his disappointment that after waiting year after year every effort to provide "another City of Refuge" in North Oxford had failed; thus referring in particular, to the refusal of the present Bishop to allow a new church in North Oxford except on the condition that the patronage be vested wholly in the gift of the Bishop of the Diocese—obviously, under the circumstances, a very reasonable requirement. He then went on to say (to quote from the *Oxford Times*):

"Time was when the difference of opinion between Churchmen was not so accentuated as it was now. Whether consciously or unconsciously, the Tractarians disguised, perhaps dissembled their opinions [Rev. Mr. Bidder has, I fear, been reading Mr. Walsh's fictitious as well as pernicious *Secret History of the Oxford Movement*], and many of them—he spoke for himself—were carried away by their dissimulation, but since the Tractarians—he would not call them High Churchmen—had thrown off the mask, or perhaps it would be more correct to say since the President of the English Church Union had thrown it aside for them, there could be neither lack of charity nor evil surmising when they said that, except for Papal Supremacy, there was no appreciable difference to the unsophisticated laymen between their doctrine and practice and that of Roman Catholics. In the North of Oxford they were only fighting the battle which would soon have to be fought throughout the whole country, probably at the next election, and that issue would be whether Clericalism was to prevail to bring back mediæval Catholicism, or whether once more the laity, by whom he meant all Christian Englishmen, were to have the determining voice in public worship in the National Church."

[*Continued on Page* 45.]

VANDERBILT MARRIAGE CONDEMNED.

THE Chicago *Tribune* publishes the following special cablegram in its issue of May 1st:

London, April 30.—Lasting disgrace has fallen upon the Rev. R. N. Hadden, vicar of St. Mark's Church, who on Saturday married Mrs. Rutherfurd to William K. Vanderbilt, and as a result he now stands excommunicated by the Church of England. At a meeting to-night of the London diocesan conference, the Lord Bishop of London, supported by the Bishop of Kensington and a full gathering of the diocesan authorities, passed the severest censure upon the clergyman.

In his opening speech the Bishop of London said he had a most disagreeable task to perform in connection with the subject of a letter written to him by the proctors and clergy of the whole Diocese and the proctor of the Cathedral church of St. Paul in reference to the so-called re-marriage of a divorced person in that Diocese.

He had waited until to-night before speaking further in order to give opportunity to the clergyman who performed the marriage to make an explanation of his conduct. He sent this clergyman two letters, one by a special messenger, and he regretted to hear that the clergyman had suffered a domestic calamity. This might account for the fact that no notice had been taken of his communications. He only mentioned the fact to let the conference understand that he had shown the clergyman no lack of consideration. The Bishop then repeated the Chancellor's explanation of the matter, adding that as he was unable to give the clergyman's explanation it remained for him to give his own opinion. Then the Bishop said:

"My opinion is that a grave scandal has been perpetrated in this Diocese. It is a far greater scandal than any cases of ritual because it is a moral scandal."

The Bishop referred to resolutions passed by the Lambeth Conference in 1888 upon the report of a committee appointed to consider divorce, and they called attention to the fact that in many nations there was a growing laxity of principle and practice regarding divorce, and in some countries laws were made which weakened the idea of the sanctity of marriage. He then called attention to the well known Lambeth declaration regarding the innocent party to a divorce and the latitude allowed the clergy in such cases. Commenting upon the resolution, he said the committee was unwilling to suggest a process in those eventualities and recommended it should be left to the judgment of the Bishop of the Diocese, but there never had been a division of opinion as to the re-marriage of a guilty party, and the minister who performed such a marriage gratuitously insulted the conscience of the Church to which he belonged. He felt bound to say regarding the Chancellor's letter that it was a gross anomaly that the Chancellor's jurisdiction should be independent of the Bishop's in that matter.

Continuing he said: "Meanwhile this scandal may not be without its use if it makes the whole world aware that I am not responsible for a license by the Chancellor. I have the strongest objection to the use of the marriage service by any man or woman whose husband or wife is alive, and such re-marriages if contracted at all should be contracted at the registry office. My wish, therefore, is that clergymen should not celebrate such marriages in their churches. I cannot tell them not to lend their churches, for they are required by law to do so, but they have the right to inquire whether the clergyman officiating has the permission of the officials of this Diocese.

"Nothing would induce me to visit, as if nothing had happened, a church where such a scandal has taken place until some amends are made to the Diocese which has been dishonored by its occurrence."

The Bishop of Kensington supported the Bishop of London and expressed his gratitude for his brave utterances and said: "As Bishop Suffragan of the district in which this so-called marriage took place, I desire to say we pass from the questions of ritual to such questions as this to stand on a higher platform altogether. If the Lord Bishop of London has a great portion of the Diocese behind him in dealing with matters of ritual he has the whole Diocese behind him with two exceptions in dealing with the profanation of matrimony."

It was gathered from the members of the conference that the general impression is the Bishop's announcement of his refusal to visit Hadden's church is the most serious punishment permissible in the circumstances, and that Hadden will have either to apologize or face such ecclesiastical displeasure as will probably compel his resignation of his vicarage. A member of the conference quoted a recent case in which a high official influence, including the personal intercession of Queen Victoria, failed to move the Bishops, and the parties were forced to marry in the Scottish Church.

Father Black, the Church of England clergyman who recently expressed his opinions in regard to the Vanderbilt-Rutherfurd wedding and openly attacked First Secretary Henry White for the part he took in the affair, returns to the dispute to-day, having received no reply from Mr. White. Father Black now asks the American people who respect religion whether they think the first secretary of their embassy in London ought to have been "your obedient clergyman in a back door plot to outwit the Archbishop of Canterbury and the Bishop of London, and this, too, at the advice of any solicitor, however sharp, or to gratify any amount of pelf."

EUROPEAN DIFFICULTIES.

French Congregations Not Yet Suppressed.

GERMAN DISCUSSIONS EXTENDING.

The Pope's Health—New Additions to the "Index".

PARIS, April 18, 1903.

FRANCE.

THE details of the French Government's action with regard to the suppression of the Congregations have become so much a matter of general interest that to dwell generally upon them would be somewhat a work of supererogation. While the religious organs naturally express the depth of Roman Catholic feeling on the subject, the secular press exhibits as much interest in the matter as such a wholesale hetacomb would be likely to arouse.

The headings of various articles—like points in the compass—are not indistinct evidence of the feeling. "The Congregations before the Churches"; "The Projects of the Government"; "What the Congregations Will Do"; "What Rome Says About It"; "What is the Feeling of all Foreign Countries"; "The Result to French Influence in the East"; "Troubles in Brittany in Consequence of the Expulsions"; "Manifestations in Favor of the Sisters," etc.

I can only touch in passing on some of these unpleasant items. First, the Chamber, having refused authorization to the teaching and preaching of Orders, has included the monks of *"le grand Chartreux"* in their work of clean sweeping. The vote was carried against the Associations by a majority of one hundred, although many deputies among the ministerial groups voted in their favor.

The French public is beginning to awake to the fact that the Radicals and Socialists, into whose hands they have committed themselves for keeping, by sending them as their representatives to the Chamber, have but one *"mot d'ordre"*—extermination. The Congregations themselves have a certain difficulty in deciding on an united line of action, as some of their numbers, Franciscans and Dominicans, have decided to make a further appeal for authorization. In the case of the latter, an eminent Dominican has declared that "humiliating as a further endeavor to retain their establishments may be, they have not the right to sacrifice the souls of those committed to their charge and thus to abandon their influence for spreading the truth in France and also abroad."

The feeling, according to the *Univers,* of indignation is not dissembled in Paris. On Good Friday Perè Gaffe, in a sermon at La Trinité, is reported to have compared the Prime Minister, the President of the Republic, and M. Waledck-Rousseau with Judas, Herod, and Pontius Pilate.

The same journal publishes a letter of the 11th inst., by the Bishop of Bayeux to two of the dissolved Orders in his Diocese, couched in these terms:

"Your sentence has just been communicated to you. You received it yesterday, on the anniversary of the condemnation and death of the Son of God, your Master and your model. . . . It is our Lord Jesus Christ, His name, His doctrine, and His authority which they combat in you. There are, doubtless, among those who proscribe you some who would deny that they are waging war upon the religious idea, but the great majority of them make no secret that that is their object."

The same organ quotes the words addressed by another prelate, Mgr. Touchet, at Orleans, on Easter, to a Capuchin friar who was preaching in the Cathedral. He said:

"It is possible that you will never again enter this pulpit with or without the frock of your order, but should that be the case it will depend rather upon you than upon me. In any case, I consider it my duty to say that we derive our mission, not from this or that man, the head of the State or Minister of Public Worship, but from our Lord Jesus Christ. As for this Diocese, no one but the Bishop has the right to forbid any one whatever to preach within its bounds."

Missionaries from Asia Minor write strongly of the fatal effect the action of the Government is having on their missions, and the certainly yet more disastrous effect it will have in the future. "Our French missions are bound to disappear," they declare; "our opposers do not conceal their satisfaction at the near prospect of occupying the position of influence which France is, with open eyes, giving up."

From Rome the Pope sends advice concerning what it may be best to do under the circumstances, recommending the reception into other houses of those turned out of their own homes, when it is possible, and the vows allow. He urges patience, prayer, and hope. He allows the Superiors-general to dispense with the "Life in community" when such is unavoidable; those thus dispensed to be subject to the Bishop of the Diocese.

GERMANY.

Side by side with what is taking place in France, and alas! with that which is likely to take place in England, the account of the induction of the Archbishop of Cologne to his new post, and the German Emperor's reception of him, is not a little instructive. The Archbishop began his speech to the Kaiser with significant words:

"Votre Majesté m'a fait l'insigne honneur de donner son adhésion de ma presence comme Archévêque de Cologne." (Your Majesty has done me the marked honor to give his acquiescence to the choice of myself as Archbishop of Cologne.)

There is no question of the Ruler appointing or "nominating" apart from the Pope's consent, and the chapter's proposal. After expressing every loyal sentiment towards the Emperor and his realm, the Archbishop concludes:

"I promise to keep these engagements with all the more desire of fidelity in that this oath of obedience taken to His Holiness the Pope and to the Church, in no wise runs counter to the loyalty and submission that I owe to Your Majesty."

The *Semaine Réligieuse,* French diocesan organ, remarks simply:

"This is the manner in which in Protestant Germany the oath of allegiance of Bishops is given to and accepted by its Sovereign. This is how the *Chiefs pasteurs* are enthroned in the capital of 'La Bretagne Germanique.'"

The hint that France might take a lesson in the school of just toleration is obvious.

In the Upper House of the Prussian Diet, recently, attention was drawn to the number of Professors of Theology in Prussian Universities whose writings and utterances were inconsistent with the doctrines of the Protestant State Church of Prussia. The Prussian Minister of Education said, in reply, that the Government could not interfere with the freedom of theological research, which was a product of the Reformation, They would, however, take steps to ensure that as far as possible the Chairs of Theology should be occupied by men in sympathy with the Protestant State Church.

In the debate, Count Hohenthal availed himself of the opportunity afforded by a vote for excavations in Babylonia to take exception to Professor Delitzsch's recent lectures. He said that, as the State voted money for these excavations, it ought to keep careful watch over the publication of the results. Professor Delitzsch had deduced certain inaccurate conclusions from his researches, which had been published and had become the subject of much comment. Unfortunately the replies to Professor Delitzsch had been published too late to remedy the harm which his lectures had done to many people. The Government ought to arrange with the Oriental Society to prevent reckless publication of the society's work.

In a month or so the general synod of the Evangelical National Church will assemble. The vast majority of its members have hitherto been opposed to anything like latitude in the interpretation of the dogmas of the Church, and several clergymen have been deposed or their induction into new charges prohibited on the ground that their views were "broad." The general synod is elected by the provincial synods, which again are chosen from the ecclesiastical districts. The King of Prussia, however, has the right of nominating thirty members, and his Majesty's selection will, on this occasion, be watched with unusual interest, since it may afford some indication of the practical significance of the Imperial manifesto on the subject of religion.

I need not remind your readers that Professor Delitzsch was the professor who, in the course of certain lectures, deduced such anti-religious conclusions from his researches that he called forth a strong expression on the subject from the Kaiser.

We might gather that Toleration or researches are neither of them matters to be played hide-and-seek with in Germany. The people and the Emperor appear to agree in this.

ITALY.

The reports of the Pope's health cannot be said to be bad, but undoubtedly after the fatigues of the close of the Jubilee it has been found requisite to restrain him from all unnecessary fatigue. The priests' audiences are less frequent, and no general audience has been held.

The Sacred Congregation of the Index has placed on the list of Forbidden Books several works published in France, the first three in Paris: *Religion and the Moral of Science,* Ferd. Buisson; *Concerning the Faith,* Jules Payot; *Before Entering*

Life, Jules Payot; *A Clear Course of Lectures in Christian Doctrine,* P. Sifflet.

You may remember the answer to Zola's question in his novel, *Rome,* how it is that so few books are placed in the Index while so many, equally obnoxious to the Holy See, are allowed to escape? "It would be impossible to notify all, there are only too many anti-Church publications; we only take the worst."

If this is the fact, then France has an unlucky prominence in such utterances at the present time.

The Minister of Instruction, M. Nasi, has caused almost universal protest by imposing on the schools as a text book,

CHURCH OF ST. AUGUSTINE OF CANTERBURY, WIESBADEN, GERMANY.

Mazzini's *"Doveri de l'Uomo."* Roman Catholics look upon it as an outrage to their faith, and hold it sinful that their children should be taught from such books. Monarchists are afraid of its anti-monarchical doctrine. Republicans complain because it has been *"expurgé," i.e.,* had the most objectionable passages cut out. The *Grand Orient* of Italy is offering a prize of one thousand francs for the best essay on Joseph Mazzini, who was, with Garibaldi, the greatest mason in Italy. A chapter difficult to deal with will be that which accounts for Mazzini placing the dagger in the hands of Gallenza, in order to set Piedmont free of Charles Albert, the great-great-grandfather of Victor Emmanuel!

Wiesbaden, the attractive centre to so many English and American travellers, is not the less attractive to those who may be spending a few weeks at the watering place from the fact

CHURCH OF ST. AUGUSTINE OF CANTERBURY, WIESBADEN, GERMANY.

of its possessing an Anglican Church worked on Catholic lines, and guided by a zealous and able chaplain, the Rev. E. Treble. Its story is not very ancient, as the corner stone was only laid in 1863 (40 years ago), by Sir Alexander Malet, but its usefulness as a Catholic centre is not the less important.

The church was opened in 1864, and under the direction of three successive chaplains has done good work. There is a daily celebration, and good Catholics will find every satisfaction at the careful and reverent services and ready offices of the chaplain. The building stands in a square, surrounded by a well cared for garden, and is within easy reach of the principal hotels. The church is dedicated to Saint Augustine of Canterbury.

George Washington.

BISHOP ELECTED IN MISSISSIPPI.

THE Diocese of Mississippi elected the Rev. John G. Murray as Bishop on Wednesday, April 28; and receiving his declination by telegraph, next day chose the Rev. T. D. Bratton, D.D., rector of St. Mary's Hall, Raleigh, N. C.

The Council began with the Holy Communion, at St. Andrew's Church, Jackson. An eloquent address on The Life and Character of the late Bishop Thompson was delivered by the Bishop of Tennessee. On organization, the Rev. Albert Martin was chosen Secretary, Mr. A. C. Jones of Jackson, Treasurer, and the Rev. W. C. Whitaker Registrar. A gift of the library of the late Bishop Thompson being tendered the Diocese by his son, the Rev. Frank Thompson, a committee was appointed to receive it.

It was on the second day that the election of a Bishop came before the Council. The clergy, who, under the diocesan canons, nominate a candidate to the laity, resolved themselves into executive session. The names of the Rev. W. C. Whitaker of Jackson, Rev. P. G. Sears of Meridian, and Rev. Dr. Bratton of Raleigh, N. C., were presented. On the first ballot Mr. Whitaker received 8 votes, Mr. Sears 6, and Dr. Bratton 4. Five ballots were unavailing, and on the sixth Mr. Whitaker was chosen by the clergy, receiving 14 votes as against 3 for Mr. Sears, 1 for Dr. Bratton, 1 for the Rev. John G. Murray of Baltimore, and 1 for the Rev. W. R. Huntington, D.D., of New York.

The laity, by a good majority, desired the election of Mr. Sears, choosing him by a vote of 12½ out of 22, in spite of the clerical choice. The clergy therefore proceeded again to balloting, and for a second time, and by an increased majority, chose Mr. Whitaker, who received 16 out of 19 votes. Again, however, the laity rejected the nomination.

Balloting was resumed in the evening, when the Rev. John G. Murray, recently of Birmingham, Ala., and now rector of St. Michael and All Angels', Baltimore, was elected by both orders, and the election made unanimous. Mr. Murray was advised by telegraph, and early in the session of Thursday morning, the following message from him was received:

"Mississippi honors me above my worth. A sense of duty compels me to decline the election. God bless and direct you."

Again, therefore, the clergy retired for the purpose of balloting, with the result that the Rev. Theodore D. Bratton, D.D., was chosen, and was unanimously confirmed by the lay vote. A committee consisting of the Rev. Messrs. Harris and Waddell and Mr. Lee was appointed to notify him.

THE BISHOP-ELECT.

The Rev. Theodore DuBose Bratton, D.D., was a graduate in the theological department of the University of the South in 1887, from which also he received the degree of B.D. in 1889 and of D.D. in 1901. He was ordained deacon by the late Bishop Howe of South Carolina in 1897, and was advanced to the priesthood in the year following by the same Bishop. After a diaconate spent as missionary in South Carolina, he became rector of the Church of the Advent, Spartanburg, in the same Diocese, which he held until 1899, when he became rector of St. Mary's School, Raleigh, N. C., a school for girls maintained by the several Carolinian Dioceses jointly. During his rectorship at Spartanburg, Dr. Bratton established weekly celebrations, which had not formerly been customary in the parish.

A sketch of Mr. Murray, who declined the bishopric, was published in The Living Church a few weeks since, when he entered upon his rectorship of the Church of St. Michael and All Angels, Baltimore.

With Christ in the vessel I smile at the storm.—*John Newton.*

Good company and good discourse are the very sinews of virtue. —*Izaak Walton.*

BURIAL OF THE BISHOP OF QUINCY.

BEFORE the last sad rites for the beloved Bishop of Quincy were performed in Springfield, the body was taken to Quincy, where, at the Cathedral, the first part of the burial service was said, the Bishop of Missouri officiating.

The casket was deposited in the choir, before the altar. Lighted candles were immediately set at the head, symbolizing the perpetual light of eternal life. The psalms were chanted by the choir, after which the Rev. Dr. Leffingwell read the lesson. The introit introduced the solemn requiem, at which Canon Penfold was celebrant and the Bishop of Springfield pronounced the benediction.

At the conclusion of the service the "Dead March in Saul" was rendered as the procession retired from the choir. The body was thenceforth left in state, watched by relays of two clergymen, until taken to the station. Members of the chapter of the Cathedral acted as pall-bearers, namely: Messrs. Richard F. Newcomb, John S. Berrian, Frank H. Whitney, Carl E. Epler, Edward J. Parker, William H. McMein, Thomas J. Mackey, and James O. Little. Most of the diocesan clergy, and also the Rev. E. A. Larrabee and the Rev. F. J. Hall, D.D., of Chicago, were present, and afterward accompanied the mourning party to Springfield, where the interment was made.

FREDERICK W. TAYLOR, D.D., LATE BISHOP OF QUINCY.

Next day the burial occurred at the Bishop's old home city of Springfield, where for many years he had been rector of St. Paul's Pro-Cathedral, and where his wife is buried.

The casket was open in the church for several hours, with a lighted candle at the head and at the foot, and many of his old friends and parishioners took their last view of the features of him they loved so well.

The burial, with the requiem celebration, was at 11 o'clock. The Bishop's mitre lay on the casket, and the many floral tributes included offerings from the Bishop of Springfield and Mrs. Seymour, from the sisters in the Orphanage of the Holy Child, from a Quincy lodge of Knights Templar, and from many friends.

The Bishop of Springfield officiated in the burial office. He was attended by his chaplain, the Rev. M. W. Ross, bearing the pastoral staff. The 130th psalm was the introit, and the solemn requiem was then begun, the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago, acting as celebrant, with the Rev. E. F. Gee as deacon and the Ven. F. A. DeRosset as subdeacon. Incense was liturgically used, and at the final absolution, the body of the late prelate was censed. At the grave, Bishop Seymour read the committal and Archdeacon DeRosset the final prayers.

The active pall-bearers were members of the vestry of St. Paul's Pro-Cathedral, and honorary pall-bearers were taken from the ranks of the clergy. The five surviving children were present, as also was a brother, Mr. Harry Taylor of Cleveland.

BISHOP TAYLOR'S WILL.

Bishop Taylor in his will bequeaths $500 to the Orphanage of the Holy Child, in Springfield, an institution in behalf of which he had worked diligently during his life. He leaves a home in Quincy, and some little property otherwise.

THE BISHOP OF SPRINGFIELD ON THE LATE BISHOP OF QUINCY.

FROM the first, Bishop Taylor made himself felt as a power for good throughout the entire Diocese. Two years of episcopal service have not yet been completed, and yet in that brief period Bishop Taylor has accomplished a very great deal. His work well begun will go on and carry the impress of his master hand in adminstration far on into the future. The second Bishop of Quincy will be forever more than a name in the history of the Diocese; he will be recognized as a fruitful factor, whose works live after him, and have produced blessed results.

The late Bishop was very dear to us in relations of the closest friendship begun in student days, when he came fresh from college to the halls of the General Theological Seminary in 1873. Ever since, with only a brief interval of separation, while he was a deacon, we have been together, and the better we knew him the more we loved him.

Bishop Taylor was a man of the most exalted character. Truth was its corner stone, and other virtues followed, and no one was left out.

His intellect was far above the average. It was keen in its perception, and accurate in its touch. His learning was varied, but it had its centre in theology. Bishop Taylor was a born theologian. Like St. Anselm, and Bishop Andrewes, and Dr. Pusey, he had the divine gift of coming close to the deep things in God's revelation, and he could bring them out and make them clear and place them within the reach of the ordinary understanding.

He was a robust, strong Churchman, as might have been expected. He was content to live and work on the Catholic foundation of revealed truth, and within the restraints of the Reformation Settlement. He was ever loyal to his vows and promises and oath, and would have died rather than incur dishonor in seeking to evade and compromise the truth.

The Bishop had some private means, but held them as a trust from God. He paid more than his tithe. He began as the owner of property in his own right when twenty-one by offering the first fruits to God. We know the fact, because he made the generous offering through us as Dean of the General Theological Seminary to the Seminary improvement fund, which we were raising at the time. In proportion to his means it was a munificent gift. Such a sense of duty has marked his career ever since.

It seems as though the Church could ill afford to spare our beloved brother now, but God knows best, and we bow our heads in recognition of His blessed will, feeling confident that for dear Bishop Taylor "to die is gain." May light perpetual shine upon him.—*Ill. State Register.*

MANY ENGLISH NOTES.

[*Continued from Page* 42.]

With further reference to the Mass of *Requiem* arranged by the G. H. S., to be celebrated at St. Paul's, on May 6th, as the time draws nigh Protestant partizans are increasing their efforts to make plenty of capital out of the proposed service, even if not successful in preventing it. The Church Association Council have sent a copy of their resolution of protest to the Dean of St. Paul's, the Bishop, the Primate, the Chaplain-General to the Forces, and Lord Roberts; the President (Lady Wimbourne) and Vice-Presidents of the Ladies' League have published a signed protest in the newspapers; whilst the present head (young John Kensit) of the Wyclifite Preachers has warned the Dean of St. Paul's in writing that, should the service be held, he will be present to raise his voice in a public protest. A circular, moreover, has been distributed through the streets of London calling upon Protestants to rally *en massé* to prevent the service being held. J. G. Hall.

GRACE CHURCH BUILDINGS DEDICATED

In the City of New York.

MEMORIAL MONOLITHS FOR NEW YORK CATHEDRAL.

The Bishop of Long Island on Devices for Money Raising.

THE new parish buildings of Grace Church, illustrated in this column last week, were dedicated in the afternoon of the Feast of SS. Philip and James. The Rev. Dr. William R. Huntington, rector of the parish, read the service of dedication, and the address was made by Bishop Coadjutor Mackay-Smith of Pennsylvania. The Bishop said that he had known the rector of Grace parish in another field and that everywhere he has been known for the magnificent results achieved under his direction.

"The Grace Church year book," said the Bishop, "calls annual attention to the work of the parish but little attention is paid it by press and public, although it tells a story of the relief of distress such as is seldom heard anywhere else. What would our forefathers, the founders of the American Church, think could they see this great work? They would be astounded. New ideals and strange truths have dawned upon us in the work of the Church. We have come to believe that a healthy body makes a healthy soul, or well toward it.

"Skeptics and critics are having much to say about the Church just now, some holding that it is doing nothing; others calling for a new religion to do new things. In their ignorance—for to ignorance is due most of the attacks against sociological effort—they ask for something that is already provided in this parish and in those that are working with it along similar lines. Sometimes malice is aroused against the Church and has to be reckoned with. Grace and kindred parishes furnish some of the best arguments the Church has."

In a brief talk, Dr. Huntington said that the day was the tenth anniversary of the installation of the present choir system of the church, and that as two of the three new buildings were for the choir, the occasion was specially significant.

St. Thomas' Church is to have a new organ to cost $25,000, a memorial of the wife of Mr. Henry H. Cook, who makes the gift. It has been known to the vestry of St. Thomas' for a long time that a new organ would have to be secured, as the present instrument has been in use twenty years and needed constant repairs. Mr. Cook heard of the need and without speaking of the matter to either the rector or any of the vestry, went, it is said, to an organ builder and placed a contract, telling the Rev. Dr. E. M. Stires of his action after it had been taken. The organ will be built during the summer and put in place early in the fall.

For several years there has been an effort, led by the Rev. C. J. Holt of St. James' Church, Fordham, to secure the passage in the New York State Legislature of an act exempting property used regularly for public worship and owned by church organizations from assessment for street and other local improvements. The bill was passed by the legislature just before adjournment this year, but has now been vetoed by Mayor Low of New York City and cannot become law. The Mayor held that the bill, without good reason, reversed what had been the state and city practice for over a century—that all real property, public and private, religious and secular, should be treated alike in the matter of assessments for benefit. He considered the bill against public policy. The action is a severe blow to Church property holdings in the Bronx, where street improvements seem almost endless. Such property is exempt under the law from taxation which, in that section, is a minor matter compared with the assessments.

Announcement was made at a meeting of the trustees of the Cathedral of St. John the Divine a few days ago that the six great granite monoliths for the choir are all to be memorials. Mrs. Richard Auchmuty gives one in memory of her husband; Mrs. John D. Jones one in memory of her husband; and Mrs. Shaw Morris one as memorial of her husband. The family of the late Dean Hoffman gives one in his memory; Mr. John Jacob Astor one in memory of his father; and Bishop Potter erects one in memory of Bishop Alonzo Potter. Grace Church has presented to the Cathedral a beautifully bound book in which the list of donors is to be kept.

The Cathedral League of the Diocese of New York held its first annual meeting last week in the rooms of the Church Club. All officers were reëlected. Robert G. Hone is President. The league has as object the securing by uniform subscription of members, funds for the erection and endowment of the Cathedral of St. John the Divine and for its maintenance when completed. Following a statement of the object of the society by the President, Henry W. Monroe, the Treasurer, reported that since the inception of the League, 217 persons have contributed to its objects, of which 148 gave $10 each, one gave $25, and 68 gave $100 each, a total of $8,305. Letters of regret were read from Bishop Potter and the Rev. Dr. Stires, the former saying he greatly appreciated the work of the Cathedral League.

The Rev. Dr. Huntington was a speaker. He said he had a word of congratulation for the League and that its work is very promising. A danger is that people able to give $100,000 will give $100 instead. He told of proposed work on the Cathedral to be carried out within two years and to cost $1,000,000. Of this sum $300,000 is already in hand. "Every carving on that Cathedral will appeal to the spiritual imagination. In this day of commercialism we want a symbol of things eternal."

The Rev. Dr. John P. Peters, rector of St. Michael's Church, has been given a leave of absence for a month in order that he may recuperate from an attack of grip. He is to spend the time at Greenwood Lake, about fifty miles from New York. The Rev. Dr. S. DeLancey Townsend, rector of All Angels' Church, has sailed for Europe, to be gone six months, and the Rev. Dr. Joseph Rushton, assistant at the Church of Zion and St. Timothy, has gone to England, to return July 1st.

Bishop Burgess of Long Island has taken a stand against the raising of money for Church uses by the playing of games for prizes and other means that tend to promote a gambling spirit. His attitude is supported by many of the rectors of the Diocese, who agree that while the playing of card and other games for prizes may not be absolutely wicked, it is a questionable practice which Church interests will do well to avoid. On the question Bishop Burgess says:

"The matter first came up in connection with the fair held by the Church Charity Foundation, and I told the Women's Central Board that I did not approve raising money by prize euchres or any other prize games. The time has come, in my opinion, when the Church should be particular what money it receives. Money obtained by fostering the gambling instinct in young parishioners is something which every rector should refuse; and while at first the Church may suffer in its funds, it will in the end gain in spiritual strength.

"I look to have the hearty support of the clergy and of all thoughtful lay members of the Church in the matter. The middle ground where legitimate amusement or legitimate business ceases and the gambling spirit begins may be hard to define, but there is no question that in going over to prize euchre parties the Church will have gone over into the domain of the enemy. Of course, there is no desire on the part of myself or any of the clergy to condemn card-playing and amusement *per se*, but whenever the money element enters in and the straining for prizes takes place, we feel sure that harm is being done to the morals of the people, and we must discourage that form of amusement."

At the annual meeting of the Church Club of New York, held at the rooms of the Club on Wednesday evening of last week, Mr. George Macculloch Miller was reëlected president, Robert G. Hone, secretary, and Henry W. Munroe, treasurer. Messrs. S. Nicholson Kane, Alfred T. Mahan, and J. Howard Van Amringe were elected vice-presidents, and Messrs. George Zabriskie, Oliver G. Barton and Henry J. Hardenbergh were made trustees to serve until 1906.

An interesting work carried on through the winter has been the coal stations of St. Andrew's Church, Yonkers, the Rev. Jas. E. Freeman, rector. Three stations were maintained, coal being sold by the pail at nominal prices. The coal strike of last winter made this form of charity unusually necessary and 85,000 pails of coal were sold in the season. All who received the fuel paid something for it, helping them to feel that they were not objects of charity. The stations were closed a month ago, but will be re-opened next fall.

Two parishioners of Grace Church, whose names are withheld, have given a sum, said to be about $25,000, with which a vicarage will be built for Grace Chapel on East Thirteenth Street, adjoining Grace Settlement and in the rear of Grace Chapel. It will be built this summer and will be ready for occupancy by the Rev. George H. Bottome, vicar of Grace Chapel, and the deacons who work with him, in the fall.

A conference under the auspices of the Sunday School Commission of the Diocese of Long Island is being held in St. Paul's Church, Flatbush, on Thursday of this week. Speakers at the afternoon session are the Rev. Charles L. Cooder on "The Prayer Book in the Sunday School," and the Rev. W. Northy Jones on "Supplementing the work of the Sunday School outside of the Sunday School session." In the evening Mr. William Braddon will speak on "The Brotherhood of St. Andrew in the Sunday School," and Mr. William B. Dall will give "A Lay Superintendent's Experience in Sunday School Work."

The Missionary Conference at San Francisco.

IT WAS a notable gathering which answered to the invitation of California Churchmen, for the Dioceses and Missionary Districts grouped as the seventh district of the Church to hold a joint conference in San Francisco. This conference began on Thursday, April 23d, with the Holy Communion.

The celebrant was the Bishop of California, gospeller, the Bishop of Los Angeles, epistoler, the Bishop of Sacramento. The Bishop of Olympia assisted in the distribution of the Elements.

The Conference then proceeded to organization, the Bishop of California extending a hearty word of welcome, and calling the Bishop of Los Angeles to preside at this session. Archdeacon Emery, Secretary of the Seventh Missionary District, was appointed Secretary of the Conference, and he appointed the Rev. Wm. A. Brewer as his assistant. There were present the Bishops of California, Los Angeles, Sacramento, Salt Lake, Olympia, and Boise; Rev. R. C. Foute, Ven. J. A. Emery, Rev. W. A. Brewer, Rev. N. B. W. Gallwey, Rev. E. L. Parsons, Dr. J. V. D. Middleton, Mr. W. A. M. Van Bokkelen, and Mr. Geo. E. Butler of California; Rev. Dr. A. G. L. Trew, and Rev. Dr. J. J. Wilkins, Mr. D. Cleveland and Mr. H. T. Lee of Los Angeles; Very Rev. C. L. Miel, Rev. J. Dawson, and General N. T. Chipman of Sacramento; Rev. J. B. Eddie and Mr. A. M. Scott of Salt Lake; Rev. H. Hudson of Olympia; Rev. W. S. Short and Rev. E. T. Simpson of Oregon; Mr. P. A. Ross of Arizona; Rev. J. A. Evans, representing Honolulu; Dean Hart and Rev. P. H Hickman representing Colorado; and the Rev. Dr. A. S. Lloyd, General Secretary. In addition there were present clergy and laymen from California and adjoining Dioceses, making very nearly 100 men in actual attendance at this morning meeting.

THE MISSIONARY CANON.

The first paper was by the Rev. R. C. Foute on the Missionary Canon. After enlarging on this meeting as the first provisional Synod by anticipation, Mr. Foute made three definite suggestions: 1st, That the name of the Missionary Society of the Church should be changed from the Domestic and Foreign Missionary Society to General Missionary Society. To this the Conference did not agree. 2nd, That the number of members of the Board of Managers be reduced from 46 as at present to 21, being three from each Province as they will be organized on the lines of the present Missionary Districts; this also the Conference declined to recommend. This included the idea of quarterly meetings and mileage expenses. 3d, That the sessions of General Convention as Board of Missions should be fixed by Canon as daytime meetings, so that the whole matter could not be shunted off to the evening by a simple resolution. On this important point the Conference did not express an opinion. This discussion drew out several speeches in testimony to the Board of Managers as at present constituted and as to the final responsibility for supporting Missions, one speaker urging "less method and more methodism."

DISTRICT SECRETARIES.

The next paper was by the Ven. John A. Emery on District Secretaries, of which a synopsis follows:

1st, The work of District Secretaries to be effective entails: Correspondence, attendance upon Conventions and Convocations; presenting the cause wherever or whenever a good opportunity offers. 2nd, It is impossible for rectors of parishes or clergymen whose time is otherwise fully occupied to properly or effectively discharge the duties of the position. 3d, In order to make the office of District Secretary of any value, and not a useless excrescence, it is necessary: (*a*) That men should be selected who can devote their entire time to the work, to be appointed in such manner as may hereafter be determined; (*b*) That the District Secretaries should be salaried and have their travelling expenses paid; (*c*) That the Board of Managers should designate two or more of their meetings each year at which all the District Secretaries should attend and have full opportunity of properly presenting the condition of the work in their respective fields and make suggestions.

After considerable discussion, the points marked (*a*), (*b*), and (*c*) were included in a resolution and duly adopted as the sense of the meeting.

Then, on motion of Rev. N. B. W. Gallwey, a committee consisting of the Rev. N. B. W. Gallwey, Rev. W. A. Brewer, and Rev. E. T. Simpson, was appointed to raise money within this Seventh Missionary District to pay the salary of the Secretary for this District at once, so that we might have a Secretary to give his whole time and attention to this work and have him at once, without waiting for General Convention.

When this most important step had been taken, the Conference went to lunch.

GENERAL MISSIONS.

Bishop Moreland presiding in the afternoon, referred to this Conference as the first time a section of the Church has assembled to take counsel; a Provincial Synod *in esse*, if not *in posse*. He spoke of our general Board of Managers as one of great ability, and introduced the Rev. Dr. Lloyd, a man who has declined the episcopate, and represents the general cause of Missions.

The Rev. Dr. Lloyd spoke of this meeting as a witness to the unity of the Church. We can take the earth when we realize our power. There are appeals for men from all parts of the country, and there are always men ready for self-denial. An appeal for a man for the distant mission at Point Hope, Alaska, to take the place of Dr. Driggs while the latter is on vacation, brought ten answers in a week. He spoke of the work in Liberia as showing more Confirmations in proportion to its strength than any American Diocese, and a new church built largely with money contributed locally. Everywhere the Church is bringing light, but wasting opportunity for lack of vision. Bishop Brent's letter is calculated to bring great delight. The work in Japan is very hopeful. Here is a country devoid of morality and needing Christianity. Here also the Confirmations are greater in proportion than in America. The two Bishops in China each ask for twenty men. From every direction in that land villages are asking for missionaries, and the Chinese themselves will support them for the sake of their children. There can be no Christian nation with pagan women, and thus the stress laid in our work on the educational side. There is not room enough in St. Mary's School, Shanghai, for the applicants that come to it. At Wuhu the communicant list had grown in five years from 3 to 127. Wherever the Church has come, the Divine promise is fulfilled. The only place where progress halts is among ourselves.

[Through delay in transit of a telegram, the remainder of the first day's session will be reported next week.]

Gen. N. T. Chipman of Sacramento closed the afternoon session by reading a paper on "Our Duty," in which he announced his conversion from a feeling of antagonism toward Foreign Missions to an earnest advocacy of all missions of whatever name.

An evening reception at the Occidental Hotel concluded the first day of the Missionary Conference, and everybody felt that we were making history, albeit crudely and imperfectly if you will—but still really and powerfully.

SECOND DAY.

The second day, like the first, began with the Holy Communion, the Bishop of Salt Lake as celebrant, Dr. Lloyd as gospeller, and the Rev. S. Unsworth of Reno, Nevada, as epistoler. The business session began with the appointment of the following Committee on Ways and Means to provide salary for the District Secretary: Rev. Harry Hudson of Tacoma; Mr. W. A. M. Van Bokkelen representing Alaska; Mr. Charles A. Horne, Spokane; Rev. W. S. Short, Oregon; Rev. I. T. Osborn, Boise; Rev. S. Unsworth, Sacramento; Rev. N. B. W. Gallwey, California; Rev. A. G. L. Trew, D.D., Los Angeles; Mr. Percy A. Ross, Arizona; Rev. J. A. Evans, Honolulu; Rev. W. C. Clapp, Philippines; and Very Rev. J. B. Eddie, Salt Lake. The Chairman appointed the Rev. N. B. W. Gallwey as Chairman of this committee.

On motion it was declared as the sense of the meeting that these meetings should be held annually. And this matter was made Order of Day for 12:45 A. M. Saturday, at which time the question of constituent members of this Conference shall also be determined.

THE APPORTIONMENT.

Mr. W. A. M. Van Bokkelen introduced the subject of the Appartionment, treating it as follows:

First—Relation of Diocesan missions to General Missions: (*a*) Diocesan Missions should be recognized as an integral part of the General Mission work of the Church. (*b*) Diocesan Boards of Missions and their Auxiliaries should be considered as affiliated branches of the General Board, the same as the American Church Misssionary Society is now considered. (*c*) Diocesan Boards should make detailed annual or semi-annual reports, of their receipts and expenditures and other information, to the General Board, in form to be prescribed. (*d*) The official reports of the General Board should have a special column in which the amount each Diocese or parish has disbursed through its Board and its Auxiliaries should be given the same as the amounts paid directly to the General Board. (*e*) Where a Diocese or parishes assume the payment of the salary of an appointee of the General Board the Diocese should receive credit for same on its apportionment. (*f*) Where a Bishop interests assistance for missions to the Chinese or Japanese in his jurisdiction thereby relieving the General Board of its appropriation the Diocese should receive credit on its apportionment to the amount so released.

Second—Basis of Apportionment:—(*a*) Should it include as items of total parochial expense? 1st, Amount expended for Diocesan Missions; 2nd, Amount sent to the General Board; 3d, Amount spent for church building. (*b*) The work of Diocesan Boards of Missions being a direct relief to the General Board, the amounts

expended by them and the amount appropriated to the jurisdictions, should be considered in determining the percentage of their apportionment.

Bishop Leonard spoke in opposition to Mr. Van Bokkelen. He spoke for centralization, and in recognition of the General Board.

Bishop Johnson said that as soon as members of the Board of Managers got the point of view of other men, they became supporters of specials.

Archdeacon Emery said no one had any thought of criticising the Board; the Board could not act in matters of Diocesan Missions with any authority, but for sake of greater knowledge and for centralization, all moneys should be reported together.

The Rev. E. L. Parsons defended the parish which grows in missionary spirit but does not increase expenses.

The Rev. Mr. Gallwey said that there were 90 parishes where increase of parish expenses is index of parish growth, to one where such growth is only in missionary spirit. The Presbyterians are going toward a sort of diocesan idea, but all included in annual report.

Mr. Van Bokkelen moved the adoption of (*a*) (as stated above).

Dr. Lloyd thanked the reader of the paper, yet there was misapprehension because he did not have the Board's point of view. The Board of Managers had to provide what Bishop Tuttle calls "bacon and beans" for unorganized work of the Church. It had no business with Missions. The Board found that grand totals were the only fair ground, and made the apportionment to Dioceses, not to parishes. Specials are necessary, and the Board is friendly to specials. Parishes in the habit of giving to Missions do not regard the apportionment heavy. The plan has accomplished more than could have been expected. No parish is expected to give $1 per head. Our trouble is a lack of faith. One dollar per head would give more than enough.

Bishop Leonard criticised the manner of raising the apportionment, and spoke in behalf of poorer Missions. After considerable discussion, on motion of Bishop Leonard, the further consideration of the proposed resolutions was postponed until next meeting of Conference.

INDIAN WORK.

After mid-day prayer for Missions the Bishop of California spoke briefly of certain Indian work within the limits of the Diocese of California, making appeal for scattered remnants of tribes.

WOMAN'S AUXILIARY.

At 2:30 P. M., in St. Luke's Church was held the Woman's Auxiliary session of the Conference, presided over by the Bishop of Boise, who conducted the opening devotions.

In his opening address the Bishop of California took occasion to deprecate too much insistence by us on the Provincial idea, thinking it better that the older portion of the Church should act first.

The Bishop of Los Angeles, in his address, laid great stress upon the value of woman's work among the Indians of southern California.

The Bishop of Salt Lake also spoke most hopefully of the woman workers among the Indians in his field, both in Utah and Nevada.

The Bishop of Olympia brought greetings from his own Woman's Auxiliary, and said he had made the chief work of the Woman's Auxiliary of Olympia the care of the incidentals of the four hospitals of the Jurisdiction, doing this as a means of unifying the work of the Jurisdiction. This unifying idea seemed to him to be the great value of this whole Missionary Conference. He expressed the hope that the next session of the Conference might be on Puget Sound.

Dr. A. S. Lloyd was called upon and made a short but characteristic address, and the Bishop of Boise made the closing address.

MISSIONARY RALLY.

At 8 P. M. Trinity Church held a goodly congregation at the Missionary Rally, when the music was rendered by a combination of the choirs of Trinity and St. Luke's Churches, and when addresses were made by the Bishop of Boise on the Missionary as an American Pioneer; by the Rev. Dr. Lloyd on The Missionary as a Pioneer of Civilization; and by the Bishop of Olympia on The Missionary as a Pioneer of the Cross. It was a most successful meeting with the chancel full of clergy.

These two days have certainly been full of inspiration, hope, and encouragement to all who have been present, and particularly to those of us who are fully impressed with the glowing future of this Pacific Coast and have some little glimpse of the vision of a united and growing and aggressive Church in what is now the Seventh Missionary District, and which will naturally some day be a Provincial organization.

THIRD DAY.

At the early Celebration on Saturday, the Bishop of Boise was celebrant and was assisted by the Rev. Isaac Dawson. Breakfast as usual intervened before the opening of the Conference. On motion of the Bishop of California, a committee consisting of the Bishop of Boise, Archdeacon Emery, and Gen. N. T. Chipman was appointed to draw up a series of by-laws for the government of the Conference as a permanent body.

THE RELATION OF THEOLOGICAL SEMINARIES TO MISSIONARY WORK.

The subject was introduced in a paper by the Rev. E. L. Parsons. He said in part: The Church owes it to missionaries that they should have a better knowledge of the field to which they go. Can we have special training for all clergy in regard to missionary work? Certainly it is possible. Seminaries now are very defective. What should such training include? The history of Missions as now existing, also the machinery. Better study Missions than Hebrew. Our seminaries are not up to modern educational ideas. What can we do to train those who are going as missionaries? Specialize and also have post-graduate courses where a man can learn of his own special field, as city missionaries, domestic and foreign missionaries. Let there be a year of testing and sifting men.

Mr. C. M. Manack urged the same line of thought. Hebrew as a compulsory study is a tribute to mediæval tradition. Tending toward theology as an inclusive study is going back to the old mediæval idea. The student should be well furnished in every direction. We should preserve the balance between a broad range of subjects and special individual development. The conditions at the Church Divinity School of the Pacific allow of contact with leaders of men.

The Bishop of Salt Lake defended the seminaries as now existing, but advocated special missionary training, and urged training for Western work in Western seminaries.

The Bishop of California said the seminaries are the seed and fruitage of the soil. He spoke of the school and its fruitage. The Divinity School of the Pacific is growing in every way, and will probably be larger than ever before, in spite of advancing requirements. The number of candidates is a test of growth. We teach two things in San Mateo; first character, then the English Bible and the American Prayer Book.

This was perhaps the best address of the Conference, and showed the speaker to be preëminently a leader of men.

THE APPORTIONMENT.

On motion of the Rev. W. A. Brewer it was—

Resolved, That this Conference heartily endorse the present system of apportionment.

Resolved, That the members of this Conference pledge their earnest endeavors to bring about the raising of the full sums asked for in their respective Dioceses and Missionary Districts.

PERMANENT ORGANIZATION AND DISTRICT SECRETARY.

The Rev. N. B. W. Gallwey for the committee presented the following reports:

The following recommendations are presented by your Committee which was appointed to consider the ways and means for the appointment of a District Secretary of the Seventh Missionary District:

"1st. That steps be taken toward the appointment of a District Secretary who shall devote his whole time to the duties of the office.

"2nd. That the salary for the District Secretary be $1,500 per annum, and that he be allowed $500 for traveling expenses.

"3d. That the salary and traveling expenses of the District Secretary shall be paid by the several Dioceses and Missionary Districts within the Seventh Missionary District and shall be apportioned on the basis of apportionment, made by the Board of Managers as annually put forth, which this year would be as follows:

"California, $722; Los Angeles, $323; Sacramento, $221; Olympia, $197; Oregon, $149; Salt Lake, 115; New Mexico and Arizona, $107; Spokane, $72; Boise, $56; Total, $2,010.

"4th. That the District Secretary shall be selected by the Bishops of the Seventh Missionary District in consultation with the General Secretary of the Board of Missions.

"5th. That the duties of the District Secretary shall be to act as the adjutant of the General Secretary of the Board of Missions in disseminating missionary information, presenting the cause of Missions at Conventions, Convocations, or parishes when invited, and especially in placing the cause of Missions upon its true basis, which is the Commission of our Lord and Saviour Jesus Christ, 'to preach the Gospel to every creature.'

"6th. That these recommendations be referred for ratification to the Diocesan Conventions and District Convocations of the Seventh Missionary District, and to the Committee on By-Laws."

These recommendations were adopted as amended.

On motion of the Rev. W. A. Brewer for the original Committee of Three it was—

"1st. *Resolved*, That the Missionary Conference of the Seventh Missionary District shall be held annually, between Easter and Whitsunday.

"2nd. *Resolved*, That the delegates to the Missionary Conference shall consist of the Bishops of the Seventh Missionary District and of three clerical delegates and three lay delegates from each Diocese and Missionary District.

"3d. *Resolved*, That the method of appointing delegates shall be left to each Diocese and Missionary Jurisdiction within the Seventh Missionary District.

"4th. *Resolved*, That the District Secretary be requested to give attention to all resolutions of this Conference.

"5th. *Resolved*, That the Woman's Auxiliary, the Brotherhood of St. Andrew, and the Daughters of the King be cordially invited to further the interests of the Conference by holding meetings at the same time as the meetings of this Conference."

After some discussion the invitation of the Bishop of Salt Lake to hold the next meeting of the Conference in Salt Lake City was cordially accepted.

On motion of the Ven. John A. Emery it was resolved that the

[*Continued on Page* 53.]

THE MARGINAL READINGS BIBLE.

By the Rev. C. W. E. Body, D.D.

THE two editions of the Bible with the Marginal Readings authorized by the General Convention are now on the eve of publication by Messrs Thos. Nelson & Sons of New York. We are enabled to give to our readers, in advance, some specimen illustrations of its main features.

It will be remembered that the Marginal Readings Bible differs from any of the Revised Versions in that it retains all the power and beauty of the King James Version by giving it unaltered in the text, whilst in the choice of the alternative marginal readings for those parts of the King James version which need amendment, it possesses greater freedom of selection than could be obtained by the adoption of any one of the Revised Versions.

The following instances will illustrate this point as showing alternative renderings chosen from the margin of the R. V. in preference to the reading of its text. The instances are of course taken from the marginal readings of the new Bible.

"Magi" is to most people more descriptive than the general appellation "wise men"; "magical arts" as practised at Ephesus, than "curious arts"; so St. Paul's command to "avoid a man that is factious," is more inclusive and practical than if we read "a man that is an heretic"; we understand better the position of Phœbe as a "deaconess" of the Church at Conchrea than as a "servant"; again, "Advocate" or "Helper" describes the function of the Holy Spirit for our modern ears more clearly than the ambiguous title of "Comforter." Most of us will get from the Gospel a better idea of the Pharisaic system of evasion if we read that in contrast to the man who swears by the altar, who is declared free, the person who swears by the gift which is upon it is "bound by his oath," rather than if we are simply told that he is a "debtor." Similar instances are: "buying up the opportunity," for the vague "redeeming the time"; "to kill with pestilence" for "kill with death," "goads" for "pricks," in the narrative of St. Paul's conversion. Serious misapprehension is caused by such misrenderings in the text of the Revised Version as "In that day ye shall ask me nothing," instead of reading from the margin as in the new Bible, "In that day ye shall ask me no questions"; or in St. Paul's account of his manifold burdens, if we read "besides the things which are without, the care of all the churches," instead of "besides those things which I omit" (similar instances of suffering to those already enumerated) "the care of all the churches" as the supreme burden of all.

Among the instances of preferable renderings adopted in the new Bible from the Revised Margin of the Old Testament may be mentioned: "cradle" instead of "burden" in the prophets; in the last chapter of Hosea we read "the sacrificers of men kiss calves" (thus uniting the light regard for human life with the calf idolatry) instead of the somewhat pointless "the men that sacrifice kiss the calves"; again, in Daniel, of the anointed one who is cut off we read in regard to his complete desertion, that "there shall be none belonging to him," in preference to the Revised text which reads "shall have nothing," or the attractive but impossible rendering of the Authorized, "but not for himself." The reference at the end of Ecclesiastes to the penetrating character of the words of "collectors of sentences" (that is, of course, of proverbial sayings) loses its point if we apply it as in the Revised text to "masters of assemblies."

One more example may be given from the pathetic words with which the oracle of Agur opens the Proverbs: "The man saith, I have wearied myself, O God, I have wearied myself, O God, and am consumed; surely, I am more brutish than any man, and have not the understanding of man," which becomes hopelessly obscure if we have to read in the first clause, "The man saith unto Ithiel, unto Ithiel and Ucal. Surely," etc. Important amendments taken from the Revised margin but resting on the authority of ancient Versions may be illustrated from the following: In Hosea we read, "Ephraim is crushed in judgment, because he was content to walk after vanity," instead of "to walk after the command"; so Zechariah's oracle about the rejection of the Divine Shepherd now contains the injunction to "cast the silver pieces into the treasury in the house of the Lord," instead of the present text kept by the Revisers, "cast it into the potter."

To pass to another class of instances, careful use has been made of the changes in vocabulary which appear in the suggestions of the American Revisers, so substituting in many cases for words unfamiliar to American usage corresponding equivalents. The adoption of "knew" for "wist," "grain" for "corn," "capital" for "chapiter," "frighten" for "fray," "chiefs" for "dukes," "since" for "sith," and the like, are sufficient illustrations.

Within a month or two of the presentation of the work on the Marginal Readings Bible to the General Convention, an American Standard edition of the Revised Version was issued by the survivors of the American Company. This work had, from our standpoint, the fatal mistake of lacking the books of the Apocrypha, a circumstance which alone would make it unsuited for our Lectionary and impossible as a Bible for this Church. It also omitted a number of improvements on the text of the Revised Version found in their margin and based upon ancient Versional authority, a somewhat retrograde step. It will, however, be of interest to notice a number of substitutions of the kind under notice in which the Revisers of the American Standard Bible independently agree with the recommendations of the Commission as to amendments not previously found in the Revised Version. Such are the adoption of "freedmen" for "libertines" in the narrative about St. Stephen; "platter" for "charger" in the account of St. John the Baptist's death; "terrify" for "fray" (the nations) in Zechariah's vision of the horns; "bandage" for "roller" wherewith to bind up the arm of Pharaoh in Ezekiel. Again a class of helpful paraphrases may be noted under this head, such as: "swear" for "lift up the hand"; "my heart is sore troubled" for "my bowels are troubled" (the rendering "my soul is sore troubled," preferred by the Commission, being found in the Appendix); "watch against watch" in Nehemiah's account of the successive relays of the singers on duty instead of "ward against ward," etc.

Instances of important amendments original with the Commission and to be found in the Appendix are: In Ezekiel, the women who hunt for souls are said to "bind charms on all wrists" instead of "sowing pillows on all elbows"; the Shulamite maiden in the Canticles complains, "I am dark but comely" instead of "I am black but comely," which latter hardly suggests a fair Asiatic bleached by exposure to the sun; in the awful vision of Eliphaz the mysterious voice proclaims: "Shall mortal man be just before God, or man be pure before his maker?" instead of the common rendering, "Shall mortal man be more just than God, or a man be more pure than his maker?" which seems to contest a point sufficiently acknowledged.

These illustrations have been taken from what may be called the distinctive features of the new Bible, rather than from the great number of important amendments which it contains in common with the Revised Version text, because the latter are necessarily more familiar to our readers than the former.

Few people to-day will deliberately question the duty of the Church to give to the people the Holy Scriptures in a form adapted to remove unnecessary obscurity and which will embody the clearly ascertained results of the growing linguistic and other knowledge. It may be doubted however whether, though the principle be fully admitted, the supreme practical importance of the matter has as yet come home adequately to the general conscience of the Church. In any age when considerable portions of Scripture fail to convey their full message, the result must inevitably be correspondingly to weaken the current preaching of the clergy, and to discourage the devotional use of Scripture among the lay people. But the high degree of general education which is so widely diffused in our day has greatly accentuated these evil results. Persons whose literary taste has been formed by wide reading will have increased difficulty in ascribing to the sacred writings their rightful Divine character, when they find them apparently deficient in those qualities of clearness and connected thought which they have come to prize so highly in other books. The acknowledged beauty and helpfulness of isolated texts is for such persons greatly discounted when the connection in which they appear in their contexts seems hopelessly obscure. The appeal to isolated texts in the mediæval and scholastic periods had some justification, seeing that owing to the obscurities of the Latin Version and the ignorance of the original texts a wider knowledge was impossible. Nevertheless the harm thus done to the cause of religion in a multitude of ways is now sufficiently obvious. The adoption of the new Marginal Readings Bible by the American Church is sufficient proof of her corporate desire to make Scripture accessible in all its fulness. In proportion as by the earnest use of the new aids thus given the same desire takes hold of the masses of her people, we may surely expect a rich measure of blessing.

Papers For To-day.

By the Rt. Rev. CHAS. C. GRAFTON, D.D., Bishop of Fond du Lac.

I.

REMINISCENCES.

THE Catholic party has in the course of its eventful history made its mistakes. It has, however, never been unwilling to recognize them when kindly pointed out by friend or foe. Our cause has been too great not to be able to bear criticism, and too precious not to be willing to avail ourselves of it.

Having for more than fifty years been closely identified with it in America and England, let me, with the open acknowledgment of my own blunders and inferiority to many of my juniors, give your readers the result of some of my observations and experience.

The Tractarian movement under its earliest leaders was one of notably great learning and holiness. No one could be with such men as Pusey, Keble, Marriott, or Carter but felt he was in the presence of saints. But in its earlier manifestations the movement was largely academical. It touched mostly the intellectual, the scholars, the refined. But it did not reach the masses. Then a day came when an intense missionary spirit was kindled and Catholics began that wonderful work among the poor in the East of London of which Charles Lowder and Mackonochie were such notable leaders. Along with this popular missionary work Ritual began to be more strikingly developed than it had previously been.

There was always from the beginning a class of the Tractarians who devoted themselves to the study of the ancient liturgies, architecture, and ceremonial. The Cambridge-Camden Ecclesiological Society took in this department the lead. Much had been done in the improvement of the interior of the old churches. All Saints', Margaret Street, had been built and was looked on as a sort of Catholic mecca. But in the later fifties and early sixties there was a much greater ceremonial development. The common folk could not read the learned treatises which established the continuity of the English Church with the past, or the validity of her orders, or the Sacramental life she possessed. It had to be brought home to them by ritual as an object lesson.

And so, based upon the ornaments rubric which stood at the beginning of the office of Morning Prayer, the practical missionaries of that day revived the vestments and lights and ceremonial that the English Church by this rubric claimed as her inheritance. Wherever it was tried along with faithful parish work, and with the deep evangelical spirit of the early pioneers, great marvels were wrought and the English Church began to regain its hold on the masses, especially the poor.

But now came a trial. The Low Church party were held in the grip of their inherited Calvinistic or Puritan theology. They were intense partisans and had succeeded in getting a worldly Prime Minister to fill most of the Bishoprics with Low Churchmen. They saw and would see nothing in the Tractarian movement but an approach to Rome. It was undoing the work of the blessed Reformers. It was reëstablishing priestcraft and was a retrogression to the dark ages. And by inflammatory appeals to the Englishman's inherited prejudices against Rome they lashed the popular mind into a white heat of hatred and distrust. The poor Tractarians were seeking like Wesley to save souls. They were working for Christ and were trying to develop a higher standard of holiness. They were setting the example in the midst of a worldly age, of entire consecration and self-sacrifice. Their watchward was the Bible and the Prayer Book; the Bible the Word of God, the Prayer Book its interpreter. But it did not matter. The mark of the scarlet woman was on them. So the Bishops thundered opposingly in their charges, and the world's great organ, the *London Times,* never ceased to rage against them. Under the stress some were driven, as Newman had been before, to Rome. But in the sixties and there along, there were not so many secessions, save of inferior persons and some fashionables whom Manning, the great apostle to the "Genteels," captivated.

But in the development of their onward ritual movement some of our good men made a grievous tactical blunder. They went on too fast in their ritual development. Mackonochie, to whom all honor belongs for his noble, self-sacrificing life, "felt," as Canon Woodford, afterward Bishop of Ely, said to me —"the pulse of his congregation but not of the Church. The Church was ready for an advance on the ritual of All Saints', but was not prepared for what Fr. Mackonochie introduced."

Some of us here in America have made the same mistake. We have thought what it was possible to do in our own parishes and have not considered whether we might not be endangering the whole cause. It requires much judgment so to advance as to draw more with us than we drive back. Mackonochie and his friends went ahead and developed a Ritual that at the time startled the Church. It might have succeeded if his friends had not asserted, and in seemingly defiant tones, that this was the *legal* ritual; that it was the legal ritual authorized by the rubric, the legal ritual that all true Churchmen were bound to obey.

It was this attitude that created the opposing Church Association. I always thought we were partly to blame for its existence. For this attitude simply made the Low Churchmen mad. And no wonder. It was as much as saying, *nolens volens,* you, too, have got to wear all these abominable and popish vestments. So, as fighting for their very existence, the Church Association arose and appealed to the Law.

Now the Ritualists were able and learned men, and especially skilled in the history of the Prayer Book, but they were Englishmen, and insular and obstinate at that. The ornaments rubric declared that vestments and altar lights and incense were legal. Our friends started in with that conviction. I remember in the fifties, being then a student of law at Harvard, examining the question and coming to the same conclusion some great English lawyers subsequently did. I believed the six points were part of our lawful heritage.

But our English friends made one mistake. They were Englishmen, and had a great belief that justice would be rendered in their courts of law. What was law would of course be decided to be law. Now courts of last resort in all countries, in France, in the United States, and in England, when political or religious questions are involved, do not decide according to law. They have not done so since the days of Pontius Pilate. These courts are governed by policy. Some have a theory that, being courts of last resort, they may usurp legislative functions, but it is scarcely defensible. Anyway, so it turned out in England. The Privy Council, whose judges are selected, was packed with persons known, like the Presbyterian Judge Collins, to be of a hostile mind. The notorious Lord Westbury was another member. The decision in one instance was so in violation of justice, that one of its members, Chief Baron Kelly, publicly proclaimed it was a decision governed by policy. The decisions became contradictory and were afterwards riddled by experts. But we Ritualists were to blame for not knowing or not believing when told, that the decisions were bound to be not according to law, but to public opinion.

The Ritualists played the game badly. They ought to have deferred a legal contest till they were stronger. But they did not accept the cautions given them by Pusey and older men. They should have acted more unitedly, and advanced more together, and not have joined horns in legal battle till they had got a public moral backing of some weight behind them. Well! we got beaten in the English Law Courts, and badly beaten, and for nigh twenty years the movement sagged and suffered. Then came the deliverance.

The (Low) Church Association had wisely, up to this time, picked out for attack churches whose rectors had little standing. They attacked, for instance, Purchas of Brighton, who was a florid Ritualist, and then attacked a precocious young Ritualist whose name was Ridsdale. The Church Union was forced into their defense. The old Tractarian leaders among themselves regretted the unwisdom of these men, but they could not help themselves. These advanced Ritualists, not caring for others, threw the match into the powder magazine. The Church Association won their triumph over them. But, flushed by success, at last the Church Association ventured to attack the saintly Bishop of Lincoln, Dr. King. Then Archbishop Benson took

the matter into his own hands, and sweeping away the Privy Council's authority and decisions, gave a judgment which allowed of a use of lights and vestments and the mixed chalice, and so gave new life to a beaten cause.

Upon this, our friends acted with their usual unwisdom. In London a few, without any reference to their Bishop, with whom as Catholics they knew the *jus liturgicum* resides, began to introduce new and additional services. One had Benediction, one the saying of the Rosary, another the Roman offices for Holy Week. They began to have a wild time generally. We are Catholics and believe no national Church can contradict the utterances of undivided Christendom. But has any priest a right to introduce any service in addition to those in the Prayer Book without at least the tacit assent of the Ordinary? But our friends, shouting out, "Catholicity, not Anglicanism," went their own way. Not a little that frightened the public was the unwise negotiation with Rome. Of this we will speak in a later communication. No wonder the English public went mad. No wonder a Kensit arose. No wonder the Archbishops decided against the use of incense. No wonder that the British Parliament has brought in a new drastic Church Discipline Bill. Our extremists in England have just steered their ship on the rocks.

God, who has delivered the people again and again, may allow and overrule all this to a readjustment of the relations of the Church and State. But we Ritualists have chiefly to blame ourselves for the disaster.

The mischief is done, in England. The question for us in America is, Shall we follow the lead of those who have brought such disaster upon the English Church?

THE CONSUMERS' LEAGUE.

"AN ASSOCIATION OF PERSONS WHO STRIVE TO DO THEIR BUYING IN SUCH WAYS AS TO FURTHER THE WELFARE OF THOSE WHO MAKE OR DISTRIBUTE THE THING BOUGHT."

WHEN Charles Kingsley wrote about "Cheap Clothes and Nasty," and urged his countrymen not to buy garments costly in human life, because of the unfair treatment accorded to needle-workers—in those early days of the nineteenth century it was doubtless a new idea to many of his readers that they were in any way responsible for the lives of humble toilers with whom they had no personal contact, or that anything so trivial and worldly as "shopping" could have any bearing upon the salvation of bodies and souls. But the leaven which began to work upon the sensitive consciences of men like Kingsley and Ruskin has, during the last fifty years, made some progress towards leavening the whole lump.

"My duty to my neighbor" grows more complex from year to year, and even the child who is now learning his Catechism for the first time has some realization of the truth that "to hurt nobody by word or deed; to be true and just in all my dealings," means more than the mere absence of malicious intention in his relations to his fellow-beings.

The things we consume, or buy, make up a large part of our environment, of our larger *ego*. It is easy to see that they take up much of our time and thought, thus influencing strongly our personality. It is less obvious how this influence reacts upon those who at our behest have assisted in procuring for us the things we have bought. But if it is true that it is at our behest that each article or piece of goods is wrought, if it is true that those who sell are eager to please those who buy and are studying the taste and whim of the buyers with a shrewdness and persistence which reveals their dependence upon that buying public for business existence, then it is also true that the power of the consumer needs only to be organized in order to be brought to bear consciously upon the human factor of any product as well as those that are reckoned as qualitative. How shocking it would be to the conscience of anyone of you readers to find that he had unwittingly bought stolen goods; how mortifying to his pride to find that he has wasted his money on an article of careless or sham workmanship, or whose style is out of date. Yet he—or let us say she, since women do most of the family shopping—might often learn by investigation that the seller of a garment which she puts on with delight in its dainty appearance, has robbed some needle-woman, who made it, of a living wage, or has allowed the wasted freshness of a young child's life to be woven into its texture.

Such investigation is made by the National Consumers' League, and its results given to all its members, who are thus enabled to use their consciences intelligently and to make their influence as consumers felt with a force which is impossible for any individual.

When in 1890, in the City of New York, a few consumers banded themselves together to test their moral importance in some retail markets, their first concern and most obvious task was the amelioration of the lot of the girl behind the counter in the retail stores, and they set about it by the inoffensive method of seeking out those establishments whose management seemed to them fair and humane, printing the names of these stores on a *White List* and giving their patronage to them rather than to those who merely offered the best bargains.

Seven or eight years later, after vigorous leagues of consumers in Brooklyn, Philadelphia, Chicago, and Massachusetts had applied themselves to the general scheme of social betterment by the systematic use of the shopper's power, it became possible and natural to ask questions about those who handled the goods before they found their way to the retail counters. But the National Consumers' League was the inevitable outcome of the desire to understand the conditions under which these goods were manufactured; for the retailer supplies his counters with stock supplied from any or every part of the country. The shopkeeper in a small New Hampshire town is quite as likely to deal in the product of plague-stricken sweatshops in New York, as is the manager of a Bowery emporium. In order to trace the history of a garment to its beginnings—for clothing has thus far chiefly absorbed the attention of the Consumers' League—it is necessary sometimes to follow it across the continent, and so a salaried officer must be employed who can inspect factories everywhere, finding those which come up to the League's standard of fair dealing, and on the other hand, by stirring up public opinion everywhere, can create a demand for the articles which the League endorses.

The manufacturer is, of course, less directly influenced by public opinion than the retail merchant. A longer lever must be used to move the factory management, a greater weight lifted. The simple mechanism of a White List of merciful manufacturers would not be enough. The general public can not ask and learn the name and status of every factory whose goods are purchased. Therefore it has been found expedient to devise a label which should be awarded by the National Consumers' League to those manufacturers who have been found, upon investigation, to have clean and safe factories, where work is carried on under good conditions, where no children are employed, and from which no work is given out to be made up in homes. This label is now attached to the product of forty-five factories, making various articles of clothing, as well as some towels, curtains, and so forth. These factories are situated in eleven different States, East and West, a very large proportion of them in Massachusetts, where the factory laws and their enforcement are preëminently good; but none as yet in the South, for no exception has there been found to the rule of employment of child labor. The League now includes fifty-three local leagues which keep the spirit of altruistic shopping alive from one ocean to the other. The movement seems tending rapidly towards international organization. There is a league in Holland, and a standing committee in Montreal, which corresponds with our National Secretary.

It is hoped that the work will, as it develops, lead to the investigation of other staples of industry and commerce besides clothing.

The label, which we should be glad to make a universally recognized symbol of righteous dealing, is by no means a fetich. The League stands simply for care and thought in what we buy—thought which an isolated individual cannot give effectively—and the League is willing to wage, with whatever weapons come to hand, its campaign of defence in behalf of those who are the victims of a pitiless commercialism. Petitions to Legislatures have been its affair as well as factory inspection, and the future may unfold some method of advance not yet dreamed of towards the fulfilment of our ideal as Christian shoppers.

In Boston, which happens to be within the writer's range of vision, the very general display of goods bearing the Consumers' League label on the counters of the retail stores is due to the persistent demand for labelled goods by an earnest band of women when their faith in the existence of the label had not been strengthened by sight. The same results, though perhaps less conspicuous in the greater array of stores, have been obtained in New York and Chicago by exactly the same process. The demand must be an honest, constant, ever increasing one in order to affect supply appreciably.

[*Continued on Page* 53.]

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM.

THE MORNING BY THE LAKE.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXIV.—Benefits. Text: Acts i. 3. Scripture: St. John xxi. 1-19.

ST. JOHN seems to have at first intended chapter twenty to be the conclusion of his book. But this chapter was added by him to clear up a misunderstanding (xxi. 23). To make everything plain, he gives all the circumstances which led up to it, and we have preserved to us a beautiful scene which adds much to the little we know of the great forty days between the Resurrection and the Ascension.

It is the third time our Lord "shewed Himself" to His assembled disciples, but the seventh post-Resurrection appearance in all. All the former ones had been upon the first day of the week, or "the Lord's Day," as it soon came to be called (Rev. i. 10). He became manifest to them this time as they were about their old daily occupation. Along with the other lessons they learned from this appearance that Jesus was near them and watching over them and interested in their work at all times, not simply on the first day of the week or when they were formally gathered together. Before those forty days were over, they must have realized that He was always near them and conscious of what they were doing, and might at any time shew Himself to them. When He said therefore at the close of this period as He delivered over the Kingdom to them, "Lo, I am with you alway, even unto the end of the world," it had a very real and vivid meaning to them. Though they might not see Him, they believed Him when He assured them that He was nevertheless at hand and could see them. From this story of the morning by the sea of Galilee, they learned, first of all, their own helplessness. *Without Him they could do nothing. Believing and obeying Him they could not fail.*

St. Peter's "I go a-fishing" sounds like the word of a perplexed and bewildered man. Not knowing just what to do, he naturally turns to his old occupation as he finds himself in the old surroundings. The others are ready to join him. They have come into Galilee as Jesus had appointed them and as the angel had reminded them. But they have not yet reached the mountain and are perhaps still a little uncertain just what to expect. They need the reorganization which came with the renewal of their commission. Their experience now this night, as they toiled until morning without any visible success, and then, the instant change when Jesus ordered and authorized the fishing, must have impressed them with the fact that He was sending them on no uncertain mission. However helpless they might be themselves, as instruments in His hands, they were well able to accomplish the work on which He was about to send them.

The minds of three at least of the seven men concerned must have flashed back to another scene very like this present one, when they were first called to be disciples of Jesus. The sons of Jonas and Zebedee had toiled all that night too and had taken nothing until they let down the net at Jesus' command. The scenes are so similar, though separated by over three years of time, that it must be that some lesson was meant to be drawn from a contrast between the two. This second miraculous draught of fishes would of course remind them of the first and its call to become, under Jesus' direction, fishers of men. They would first of all understand from this, that *their work for Him was not over.* His removal was not the end of the work for which they had been trained. It had not yet begun in earnest, and they were now being prepared to undertake that work under the new conditions. But back of and beyond this lesson, it has been taken as a promise of the ultimate result of the work of the Kingdom. In the first miracle or acted parable (S. Luke v.), into the net were taken a great unnumbered multitude of fishes, the net broke, and the boats were not able to support the great load. It is a parable of the Church Militant upon earth, taking into itself of all kinds both good and bad; rent by schism, and to all appearances not a very safe place for the fish even when gathered into the ark, which is still afloat upon the sea of life. But in this other catch, the Church Triumphant is represented as bringing safely to land the definite number of the elect. The net is not broken. In spite of the greatness of the haul it is sufficient for the work.

This scene on the shore of the lake impresses us with the change that has come over the Master and His men. There is no longer the old relationship. They show their belief in His Resurrection by their actions. Awestruck, they neither dare to put the unnecessary question which rises to their lips, nor move to accept His gracious invitation to refreshment (v.12). As they eat of the fish and bread which He has provided for them, they must have realized to the full His power to provide all things needful, and to sustain them in His work, regardless of its show of results. *The sustentation for them comes from Him, not from their catch;* a good lesson for all who work for Him, still.

After the communion between them had been established by the meal, another significant scene is enacted, which undoubtedly takes its meaning from a former event which had happened where there was also "a fire of coals." These two are the only places where the word is used in the New Testament (xviii. 18). At that time St. Peter had three times denied his Master, although that same day he had assured Jesus that though all others should be offended because of Him, yet would he remain true. He is here restored to his old place by a threefold charge. It comes as a sort of an absolution, and by it he is again given work to do for the Master in the caring for His flock. To get the force of the narrative, it is necessary to notice a distinction in the use of words which is not brought out by our translations. St. Peter does not use as strong a word for "love" as Jesus does. He not only does not now declare that he loves Him more than these others do, but he dares not even use the word that Jesus uses at first (ἀγαπᾷς). He uses a word used more to describe earthly love than constant, divine love (φιλῶ). But the third time Jesus uses Peter's own word, and that added to his grief, that even his own profession should be called in question. He is content to rest it all with Jesus: "Thou knowest all things, Thou perceivest that I love Thee." The words translated "feed" also vary some. The first and third are the same and mean "feed" or "give food to," but the second one means rather "tend" or "shepherd." When St. Peter has been thus restored to his old place and work but with a new, humbler spirit, not given to boasting, Jesus gives him an assurance that he is yet to have an opportunity of showing and proving his love. He may have denied Him in the past but he now has a spirit which will enable him to prove by his martyrdom that he is a good and true shepherd. The lesson ends significantly with St. Peter putting into action the Lord's command, "Follow Me." But the disciple whom Jesus loved, and who boasted not of his love—yet was not afraid to go into the high priest's palace, and to stand at the foot of the Cross on Calvary, needs no command. He, too, is drawn after Him. To Peter's question, the Lord answers that each disciple must do his own appointed work for Him regardless of others. If St. Peter is to do and die, St. John's work is to wait and witness, "while Jesus is coming." Yet each is doing his appointed work.

THE OXFORD MOVEMENT AND THE HISTORIC SPIRIT.

It is not too much to say that in the past fifty years all Englishmen, and particularly Churchmen, have been endeavoring to emancipate themselves from the fictitious history of former times. In this good movement large credit must be allowed to the Oxford divines who were long known as Tractarians. The appeal of the Oxford Movement was always to the testimony of history. We need not here discuss the extent to which they may have been misled concerning the facts of history, nor need we pretend that they were free from the one-sidedness of controversy. But they were utterly sincere; and in the appeal to history they demanded an investigation which, in the end, must have been favorable to truth. Strange indeed the result of their appeal has been; for, while many of those who fondly fancy that they are legitimate successors of the old Tractarians have taken up positions which history contradicts and condemns, the great body of intelligent Anglican Churchmen stands in many points to-day where the old Tractarians stood fifty and sixty years ago, and this change has come about so gradually that it has hardly been recognized as one of the effects of the Tractarian appeal to history.—*The Church Standard.*

The gospel is not for patching men but for making them new. Conversion is not reconstruction but regeneration.—*Brethren Evangelist.*

"Prayer is the circulation of the spiritual life into and through the hearts of men."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHEN MISSIONS SHALL HAVE EASTER OFFERINGS.

To the Editor of The Living Church:

THE two latest issues of The Living Church report offerings amounting to $265,815.01, not including Montreal or Sunday Schools or missions. Were the entire Church of the United States to forego objects, parochial and otherwise, for one Easter Day and make Missions the appeal for offerings, apparently there would be sufficient to meet all appropriations of the Board of Missions for one year! E. J. Babcock.

April 27th.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

THERE is so much that is good and true in the strong statement for the *"status quo"* in the Rev. Mr. Short's article on the Title of the Church (April 25), that it is a great pity he does not see the real conclusions to which his considerations lead, by looking at the "other side of the shield."

The great reason, as I understand it, why the advocates of the change desire to get rid of the word Protestant in the Title is *just because* we wish to bring about the reunion of *all* the sundered branches and unnourished limbs of the tree of God's Church. For even the most complete Protestant reunion would vastly emphasize the cleavage between the Protestant and Catholic divisions of Christians; it would simply be an offensive and defensive alliance of one-tenth of Christendom to fight the other nine-tenths.

This "unhappy division" amongst the ranks of Christian believers is the thing which has become intolerable to our hearts and consciences; and to be rid of it we stand ready to sacrifice all that can be yielded, in order to heal the breach. But here we are bound to note the standpoint of our Church, as distinctly upheld by our Rule of Faith, the ancient and unalterable rule of the Apostles' and Nicene Creed, which we profess continually in our worship. That profession of faith places us unequivocally in line with the Catholic branches of the Church of Christ, *not* with the Protestant denominations; while the title-page of our Prayer Book places us as a sect among the latter, and is entirely inconsistent with the Creed we profess.

It is this glaring inconsistency we are ashamed of, and which urges us to pray and strive to get rid of it. We see clearly that the Church can never become One again unless this Chinese wall of partition between Catholic and Protestant is broken down; beside which all minor divisions are but cobble heaps. The only true reunion must be that of *all* Christians, Catholic and Protestant alike—"high and low, rich and poor, one with another." And we believe that only by going back to the platform, polity, and terminology of the Primitive Church before there was any division, can we ever hope for such a reunion. Hence we argue that we ought—not to "change" but—to *restore* our true name, *i.e.,* that which the Christian Church called itself in the Creed, no matter what the immediate results would apparently be. We confidently leave those consequences to the All-wise and All-loving Head of the Church. We do not so much care how the religious public will receive the title Catholic; but realizing that we have made a false start under an *assumed* named, we urge the American Church to go back and start afresh under its *true* name—the Creed name. We propose to state on our title-page what we profess in the Creed to be the ideal, and pointing the prow of the ship toward it, *trust* the Ruler of the spiritual as well as material seas to guide us ultimately to that longed-for haven, One Holy Catholic and Apostolic Church.

Secondly, Mr. Editor, may I be allowed, with all due deference to those who are advocating the title "American Catholic," to say that it does not in my mind ring quite true; it sounds rather "common" and undignified, not quite worthy, according to the standard of perfect propriety and reverence for our dear Mother the Bride of Christ. And since *any* adequate title will quite certainly be criticised as arrogant and presumptuous by those who do not understand our single-hearted purpose—which is to obey the mind of Christ as indicated by His prayer for *oneness* (Catholicity), by pledging our faith to His standard of Unity—why should it not be best, loyalest, and wisest simply to make the title-page conform to the Creed, by printing it:

The Book of Common Prayer
and Adminstration of the Sacraments and Other Rites
and Ceremonies of
The Holy Catholic Church
in the United States of America.

What other title can be found less open to objection from true and humble-minded believers; and on the other hand, what title can furnish so strong an argument for its adoption, or appeal so powerfully to all sorts of Churchmen and to a *candid* public, than this? For we would simply say that we are removing the bald inconsistency between our Church's title and our professed Belief, by making the title-page of the Prayer Book conform to the Church's Name in the Universal Creed of Christianity. Hobart B. Whitney.

Essex, N. Y., April 26, 1903.

MISSIONARY CONFERENCE AT SAN FRANCISCO.

[*Continued from Page* 48.]

Conference express sympathy with Major Hooper and regret at his enforced absence and hope for his speedy recovery.

Cordial thanks were extended to Dr. Lloyd for his presence and counsel during session of the Conference, and thanks were also extended to the Bishop of the Diocese of California for hospitality to the Conference.

TRAINING OF WOMEN WORKERS.

The next subject, Missionary Training School for Woman Workers for the Pacific Coast, was introduced by Mrs. A. M. Lawver. There is, she said, a slow development of teaching and training for women workers in the Church, but we are doing excellent work now. We need a house here to test workers before they go to the Orient.

On motion of the Bishop of Boise a Committee of Three was appointed to take into consideration the advisability of establishing in San Francisco a training house for women missionaries and to report at the next meeting of Conference, the committee to consist of members of Conference with Mrs. Lawver as adviser. The Chairman appointed the Bishop of Sacramento, Archdeacon Emery, and the Rev. Dr. Wilkins of Los Angeles.

RECAPITULATION.

So ended a most interesting and helpful meeting. It was good to be together and to take common counsel with workers in these contiguous and tremendous fields. Big men to do big work—seems to be the idea remaining in the writer's mind as the result of the Conference. All its deliberations of necessity are merely tentative, everything goes back to the Conventions and Convocations of the District for consideration and ratification.

It is earnestly to be hoped that two things may come of this Conference: First, the continuance of the Conference itself as a blessed means of drawing men together and so helping in the work; and secondly the raising of the salary and the appointment of a District Secretary who shall give his whole time to the work. Experience has shown that in this Seventh District it is impossible for any busy man to add the duties of District Secretary to his already pressing work. The inevitable result is that something is not accomplished as any thorough man would wish to do it. The distances are so great, the need of missionary awakening is so general, that if the work is to be done, the Secretary must be free from other cares and ties. This is self-evident in this Missionary District.

One closing word. We of the Diocese of California do not wish to appear as urging the Provincial System. That is another matter, big enough and important enough to be approached boldly and openly. This meeting of the Seventh Missionary District has been called and carried through simply for the advancement of the work within the borders of the District, and we feel that by the blessing of God something has been accomplished in the intended direction.

Mardon D. Wilson.

THE CONSUMERS' LEAGUE.

[*Continued from Page* 51.]

People everywhere who believe in the principle of the League, are invited to become members of the League. It means a very small outlay of time and money to place one's self in active coöperation with the movement; but it means, if we are faithful to this task we have undertaken, opportunities, hitherto unsuspected, to find Christ suffering with the hungry and naked, the sick and those imprisoned by industrial conditions from whose rigor they are powerless to extricate themselves; to find Him and offer Him loving service.

The National Secretary of the Consumers' League may be addressed at 105 East 22nd Street, New York, and will be glad to give further information about the League.

Literary

Religious.

The Heart of John Wesley's Journal. With an Introduction by Hugh Price Hughes, M.A., and an appreciation of the Journal by Augustine Birrell, K.C. Edited by Percy Livingstone Parker. Chicago: Fleming H. Revell Co.

If a man who has never studied Wesley's life reads Mr. Birrell's *Appreciation*, he may fancy that the picture is overdrawn, but the *Journal* itself will convince him that he is mistaken and that Mr. Birrell is right. The diary kept by Wesley is more interesting than Burke's letters or even Boswell's *Johnson*. How a man could do and endure so much; how he could pass through countless perils and sorrows without losing his balance; how he could carry on twenty different kinds of work in his mental workshop—these and other wonders come to the reader of this delightful book.

The "Important Wesley Dates" is a convenience. Among the specially interesting bits are the ten separate and distinct charges brought against Wesley in the famous Georgia case; Mrs. Wesley's letter defending the Sunday evening services at the rectory; Mrs. Wesley's rules for training children; the proclamation of the Staffordshire magistrates; John Wesley's letter to the Mayor of Newcastle; Wesley's epitaph; Edward Willis' premonition; Wesley's electrical experiments; "The Truth About Trances"; the letter to the London *Chronicle* about the prisoners in Newgate; "Wesley's Criticism of Edinburgh"; the letter to *Lloyd's Evening Post;* "The Gentleman with Rotten Eggs," "Wesley and the American War"; Wesley's reasons for his long life and his description of himself at eighty-five.

People who have looked on Wesley simply as an itinerant may learn from this book how many-sided a man he was. His non-Conformist ancestry led him to sympathize with the Puritans of Charles the Second's time, while his Jacobite mother may have prepared him to wax tender toward Mary, Queen of Scots. The sharp scholarly wit of the man flashes out in a hundred places. Surely this is a book to be read from end to end.

Roland Ringwalt.

The Bible and Modern Criticism. By Sir Robert Anderson, K.C.B., LL.D. With a Preface by the Rt. Rev. H. C. G. Moule, D.D., Lord Bishop of Durham. New York and Chicago: Fleming H. Revell Co., 1902.

The kindly temper displayed in the Bishop of Durham's Preface is in great contrast to the fierceness of the author's style. We admit that the ineffable qualities of much recent biblical criticism are very exasperating. But no writer who wishes to persuade his readers of the truth of his contentions can afford to describe scholars as "credulous fools"; and this is a sample of much lamentable temper displayed by Sir Robert Anderson.

He is an acute lawyer, and is eminently successful in his main purpose of discrediting recent biblical criticism. But he is less fortunate in incidental matters. His contemptuous allusions to Catholic views betray superficiality and ignorance. His treatment of biblical inspiration, while animated by a commendably orthodox interest, betrays a very inexact notion of what is meant by the verbal theory of Inspiration. It does not mean merely that the words of Holy Scripture are inspired—any theory which does not explain Inspiration away means that—but that the manner of the Inspiration of biblical language is by absolute dictation, to the exclusion of any human choice of words. His various allusions to the kenotic theory also betray a lack of theological discernment.

But the book is none the less a notable success in its own line, and we are convinced that its arguments against the prevailing views of higher critics touching the Books of Genesis, Isaiah, and Daniel, and other portions of Scripture, cannot be rebutted. It shows that the author of *Daniel in the Critics' Den* has not lost his skill.

One of his contentions ought carefully to be weighed—that the final conclusion to be arrived at touching Old Testament authorships and related questions, rest with the rank and file of intelligent Christians rather than with linguistic experts. This is especially the case when experts are obviously led to their conclusions by *a priori* assumptions of a rationalistic nature, and when they insist upon treating a supernaturally inspired literature exactly as they would deal with uninspired writings.

The writer is not always perfectly clear. His treatment, for instance, of the problem of the relation of the Last Supper to the Passover seems difficult to follow. Then, too, the book might be arranged more systematically.

Numerous signs are appearing that thinking men are returning to saner views of biblical criticism. The *Encyclopaedia Biblica* and Hastings' *Dictionary of the Bible* will soon be out of date.

Francis J. Hall.

The Inheritance of the Saints: or, Thoughts on the Communion of Saints and the Life of the World to Come. Collected chiefly from English Writers by L. P. With preface by Canon Scott-Holland. New edition. With 8 illustrations by Hamel Lister. London, New York, and Bombay: Longmans, Green & Co.

This book, already familiar to many, was published in 1891, and now returns in a new and greatly beautified edition. Its introductory chapter is on the Communion of Saints. The remainder of the volume divides itself under four heads: Part I., Life in Time; Part II., Life Through Death; Part III., Life Beyond the Veil; Part IV., The Life Everlasting. Each division is subdivided; for example, under Part III. we find such topics as these: The Intermediate State, Consciousness, Recognition, The Rest of Paradise, Progress in Paradise, Worship in Paradise, The Mutual Ministry of Prayer, Waiting, Eucharistic Fellowship with the Departed. With the field thus skilfully laid out, the author, or compiler rather, draws the subject-matter of his volume mainly from the great devotional writers of the Anglican part of the Church. A few names from the "Index of Authors" are sufficient to commend this book to the people of the Church: T. T. Carter, Keble, Knox-Little, Pusey, Trench, Westcott, Woodford. Canon Scott-Holland furnishes a graceful introduction. Of such books there are many; but this is one of the very best.

Service for the Three Hours of Good Friday. Being Psalms, Hymns, Meditations, and Prayers, arranged upon the Seven Last Words of our Divine Redeemer. By the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. Chicago: For sale by A. C. McClurg & Co. Price, 75 cts. net.

Dr. Stone's *Service for the Three Hours* reached us too late for notice at the time when we would have preferred to commend it, namely, toward the end of Lent. We would now advise the reverend clergy to secure and examine it, in anticipation of the Good Friday of another year. The make-up of the book is exceedingly attractive. Its large page, heavy paper, and distinct type, will facilitate the convenience of its use in churches ,which are not always well lighted. The meditations upon the Seven Last Words, are given in outline. The book is prefaced with an introduction, in which are valuable hints for priest and people, as to the method and effective use of the Three Hours' Service.

Helps to the Holy Communion. From the Writings of Phillips Brooks, with prayers adapted from the Book of Common Prayer. Compiled by Caroline A. Derby. New York: E. P. Dutton & Co. Price, 50 cts. net.

The main portion of this little book is the service of the Holy Communion from the Prayer Book, with prayers and thanksgivings for the individual worshipper. This is prefaced with short readings from the pen of Bishop Brooks: I., The Christian Life; II., A Present Judgment; III., Repentance and Forgiveness; IV., Service; V., Faith; VI., Spiritual Sight. The lection at the close has for its subject the suggestive title, "The New Life in the Old Path." There seems to be in this little manual a poverty of sacramental teaching, and yet considerable that bears upon the Christian life in a general way.

The Church's Hope. By F. C. Ireland, B.Sc. Montreal: E. M. Renouf.

This pamphlet of 100 pages is a curious mixture of the doctrines of the Church, and certain teachings concerning physiology, or hygiene, and food theories. The statements are presented in a loose and incoherent way, and the book has nothing to recommend it, when there are so many others so much preferable in every way.

God and the Individual. By the Rev. T. B. Strong, D.D., Dean of Christ Church, Oxford. New York: Longmans, Green & Co.

Dean Strong delivered these four addresses in the Cathedral of St. Asaph before the clergy of that Diocese, and he now prints them by request.

He shows clearly that our relation to Almighty God is a corporate relation "in Christ," and that sacraments are the normal means of our communication with God.

The author combines learning and devotion in a remarkable way, and his position seems to be the only possible one for a Catholic Churchman.

The Joyful Life. By Margaret E. Sangster. New York: American Tract Society. Price, $1.00.

Mrs. Sangster is always bright, devout, and helpful; and this last book, like all her writings, is full of common sense and true piety. The book is handsomely printed with fancy margins and a portrait on the cover.

Mr. Thomas Whittaker has brought out the last volume of sermons prepared for the press by the late Dean Farrar. The title is *True Religion*, and the treatment is characteristic of Farrar's attitude in Churchmanship and theology. An excellent portrait of the author has been added to the book.

Fiction.

A Rose of Normandy. By William R. A. Wilson. Boston: Little, Brown & Co.

A novel of the time of the French settlements in Canada. LaSalle takes out from France a soldier of fortune, Captain Henri de Tonti, who has fought a duel and is thought to have killed Comte de Miron. He is accompanied by a faithful servant, Pompou, and is followed the next year by Renée d'Outrelaise, the heroine of the novel. The latter part of the story deals with life in Canada under Frontenac. The story is well written, and the interest is sustained to the end.

Barbara: A Woman of the West. By John H. Whitson. Illustrated by C. C. Emerson. Boston: Little, Brown, & Co. Price, $1.50.

The West, especially the ranch life, and mining life, offers an unfailing source of supply for the American novelist. Mr. Whitson has an original plot and with it has woven an interesting and in some ways an unusually good story. Barbara grows under his hand into a very attractive character. Not so much can be said, however, of the rest of the actors, although they are not bad nor do they spoil the play. The scenes of ranch life in and about Cripple Creek are well drawn, and these descriptions of an early mining town full of interest. The book is attractively gotten up and well illustrated by Mr. Emerson.

Until Seventy Times Seven. A Story. New York: Thomas Whittaker. Price, $1.00.

This is a story of a clergyman whose wife deserted him to go on the stage. She comes back after some years with a little baby girl, and is welcomed by her husband and is restored to a good and useful life.

The Star Dreamer. A Romance. By Agnes and Egerton Castle. New York: Frederick A. Stokes Company. Price, $1.50.

Beginning with a bit of well-known verse from Keats as argument, following with a pretty Introductory concerning the setting and location for a true romance, the Castles are perforce compelled to write this, another of their entertaining tales.

The *Star Dreamer*, David, is an interesting dullard in love. Like all lovers, he sees so little where the bystander sees so much, and we must fret and fume at the lack of common sense exhibited by the hero. Mrs. Marvell is wholly sweet and womanly, a character of which any author may be proud. Master Simon, herbolist, brewer of simples, with the dumb boy Barnaby and Belphegar, make a trio to match which would tax the ingenuity of greater than most writers of stories, while broad and sunny Madam Tutterville quotes maxims and Scripture like another Partington.

While the story is the thing in romance, the art of telling it dramatically is greater. Mr. and Mrs. Castle possess the art to a degree. These story-tellers have their materials so well in hand that they can well afford the little diversions that now and then are interpolated; bits of description that are charming, little philosophies, humors, even facts, are made wholly acceptable and lend an atmosphere of illusion that make a most artistic whole.

A Daughter of the Sioux. By General Charles King. Illustrations by Frederic Remington and Edwin Willard Deming. New York: The The Hobart Company.

This is a brightly told story of army life and experience among the Indians in the West. The heroine has been carefully educated and brought up in refinement, but the strain of Indian blood in her veins assumes control over her and leads her to deeds of treachery against the army post, which result in an Indian uprising and its suppression. The author is thoroughly familiar with life in the West and the tactics of warfare on both sides. His descriptions of marches, scenery, and guerrilla warfare are very graphic and at times exhilarating. The plot is a good one and well wrought out. The illustrations are excellent and add materially to the interest of the story.

No Hero. By E. W. Hornung. New York: Charles Scribner's Sons. Price, $1.25.

Under the title of *No Hero*, Mr. Hornung has written an entertaining story, with the scene laid in Switzerland, and having as a background a picture of life at a Swiss mountain hotel.

An army officer, an Eton boy, and an attractive widow, are the principal characters in the book, and the complications arising from the interference of one with the love affair of the others, forms the *motif* of the story. There are some amusing and embarrassing situations which are well carried out, and the story ends in an unexpected but happy way for all parties.

Miscellaneous.

"First Folio," Shakespeare:

A Midsommer Night's Dreame. Edited, with Notes, Introductions, Glossaries, Lists of Variorum Readings, and Selected Criticisms. By Charlotte Porter and Helen A. Clarke, editors of the "Comberwell Browning." One vol., 250 pages, 16mo, limp leather, gilt top, 75 cts. net.

Love's Labour's Lost. One vol. By the same.

This edition from the DeVinne Press is the only reprinting of the First Folio now obtainable in handy form. A strange thing concerning the numerous editions of Shakespeare is the absence of a correct text; or at least of the original text. The great poet was even in his time so modern as to be almost contemporaneous with us as to spelling, so little archaic is he that this edition can be read nearly as rapidly as our own Tennyson. That the difference between Spencer or Chaucer and Shakespeare should be so marked is a fact no one has explained satisfactorily. There seems to us no reason why the lovers of the poet or those who possess a copy of his works should desire any text but the original. This edition leaves nothing to be desired. The student may find in the notes and abundant readings and glossary all the aid necessary to a full comprehension of the poet's thought. In fact no poet needs these so little as Shakespeare, while perhaps of no poet has so much been written. This is indeed an edition to be desired, satisfying and complete.

Life and Letters of Edgar Allan Poe. By James A. Harrison. In 2 vols. New York: Thomas Y. Crowell & Co. Per set, $2.50 net.

A complete "Life and Letters" of this most unique of American poets has till now been inaccessable to the public. While Professor Harrison brought out last fall in connection with the Virginia edition of Poe these same volumes, one must hitherto purchase the set to possess these two volumes now offered separately.

Poe's place in letters has long been uncertain in this country, while England's critics long since placed him on a pedestal above every one this side the sea, and beside England's best.

Professor Harrison's years spent at the University of which Poe was an alumnus make him especially fitted for the labor of love these volumes offer. He has devoted fifteen years to the collection of material new and old from all possible sources. These volumes present the result of this painstaking labor in an edition that bears the marks of finality. The letters reveal a side of the poet's character and ideals few before believed possible, and the Life read in connection will be an instructive revelation to Poe's many detractors and unkind critics.

The period in which the poet lived and wrote was contemporaneous with Dickens, Irving, Willis, Longfellow, Greely, Miss Barrett, and the author has thrown a strong light on this renaissance of letters that makes most interesting reading. The volumes are profusely illustrated with portraits, fac-similes of letters, and scenes, and are handsomely bound.

Eighty Good Times Out of Doors. By Lillian M. Heath. Chicago: Fleming H. Revell Co.

The title of this entertaining book clearly indicates its helpful purpose. Many books of directions for in-door entertaining exist, but the more unusual opportunities for the amusement of out of door companies of young or old people have been unaccountably overlooked. The words and music of three songs, and various diagrams and other illustrations add to the interest and practical value of the volume.

Barbizon Days. By Charles Sprague Smith. New York: A. Wessels Co.

The person who is apt to shun books about art or artists as not intended for the general reader will be agreeably disappointed in *Barbizon Days*. The book consists of four charmingly written sketches describing the artists Millet, Corot, Rousseau, and Barye, their lives and their work at Barbizon, a little hamlet on the edge of the Forest of Fontainebleau. Mr. Smith wrote the articles during a summer's vacation spent in the neighborhood, and he says:

"These sketches are not art criticism, they are but the chronicle of that summer. If they make clearer the relation between nature and art, suggest that art's alphabet is everywhere awaiting only the seeing eye, or if I have been able to give again in part the inspiration obtained from that summer's converse with the strong, this record of *Barbizon Days* will have accomplished its purpose."

One of the most entertaining portions of the book is the first chapter, devoted to the celebrated Forest of Fontainebleau and the nearby village of Barbizon where these artists created works that if not immortal will, as the author says, "long offer defiance to forgetfulness." Here they met and enjoyed life and work each in his own way, Millet as the interpreter of human life indoor and out, Barye as the interpreter of animal life, and Rousseau and Corot interpreters of nature.

As before stated, the book is not intended for artists alone, but is one that the average reader can peruse with both enjoyment and profit. R

THE CHURCH IN THE HOME.

AMONG the many charming incidents of English travel, none are of greater interest than the rare opportunity of visiting some ancient house, some well preserved edifice of the past, still dwelt in, with all its old institutions still in order, and still in use. Here and there in one's journeyings one finds the old family chapel of the past, in all its splendor, where prayers are said, and the Holy Eucharist, as a special privilege, occasionally celebrated.

It would be well if in our "great houses" here in America, the old-time use of a special family chapel had more frequently a place. It would be a refuge for many a lonely hour, and an assertion of the pervading influence of religion amid the cares and anxieties of life, where all could meet, at least once a day, for those higher aspirations, for which the soul instinctively longs.

It has been the happy lot of the Rev. Dr. Humphreys of Morristown, New Jersey, to have such an adjunct to his hospitable home. The accompanying pictures give an idea of the effective manner in which this has been accomplished. The first picture gives a view of the chancel, which is a recess just spacious enough to contain the altar. Large curtains hang at each side, which, when drawn, completely conceal the sanctuary.

The second picture gives a view of the other end of the oratory, with its beautiful organ, and other instruments of music. On the walls are seen the well-known Italian groups of singing boys, harmonizing perfectly with the uses of the noble room, both as place of family worship, and a well-furnished music room.

When the curtains are removed the altar dominates all. When the curtains are drawn across, it is then the dignified place for that science which in its subtle power of refinement stands next to religion itself.

There is a special charm in the place from the agreeable lines and tints of the entire structure. It has been said that architecture is the art of enclosing and dignifying space, and certainly that effect has been here produced. One does not think of mere measurement in feet, when entering there, but rather of nobility and rest.

The prevailing color of the walls is a tender green, relieved by the old ivory tint of the sculpture and the woodwork. The chancel windows have the color effect of apple blossoms, and the side lights of the same type, but less resplendent. The ceiling is supported by heavy beams, with panelling between, of dull gold. The edifice itself, one story in height, is approached from the dwelling through the conservatory, thus separated by a space, for its high uses, both in worship and the highest of all the arts.

This beautiful chapel was opened on the 25th of March last, the festival of the Annunciation, with a celebration of the Holy Eucharist, at which the Rev. Dr. Humphreys, Mrs. Humphreys, and the children were present, the Rev. J. Harris Knowles of Trinity parish, New York, officiating. It indeed seemed a holy place where the father and the mother received Holy Communion, while kneeling by were their dear children, assisting at that solemn moment. The Introit to the service was the Psalm, "O how amiable are Thy dwellings: Thou Lord of Hosts," and the thanksgiving at the close was, "The Lord is my Shepherd: therefore can I lack nothing."

ORATORY, HOME OF REV. F. L. HUMPHREYS, D.D., MORRISTOWN, N. J.

In the afternoon, the children, with their music teacher, gave a concert of good music with excellent effect. The great curtains of the chancel were drawn together, and the oratory was used for its secondary purpose; but none could forget the morning hour, when the glowing altar dominated all; nor the real congruity which exists between worship, true art, and the exercises of religion in home life.

X. Y. Z.

It is not for the fame of our work that we are rewarded, but for our faithfulness in it.—*Brethren Evangelist.*

The nearest duty bears to us the greatest obligations.—*Brethren Evangelist.*

THE EMBROIDERY GUILD AND THE SOLITARY WORKER.

By a Worker in a Guild.

NOTHING shows more clearly the reverence and devotion growing up within the Church than the very great increase in the number of guilds which are being founded for the express purpose of making beautiful the sanctuary of the House of God. A dozen years ago there were a few such guilds. Now they are springing up in every direction, and wherever they are found there is an increased loyalty to the Church, a greater enthusiasm for ritual enrichment, and a much deeper knowledge of those things "which a Christian ought to believe and know to his soul's comfort."

And in places where there is no guild, or where for good reason it is impossible to belong to one, many a woman is making it a well considered part of her Lenten rule to spend certain definite hours over her embroidery frame, that her workmanship or its equivalent in money, may be ready for the Easter offering.

A church in California, for instance, wishes a new set of white hangings for Easter, and the order is sent to one of the large guilds, for a certain number of pieces, perhaps a super frontal, antependium, and book-marks, or it may be for a stole, a chalice veil, a chasuble, or even a cope. The guild submits its designs for approval, and when the price, material, and all other preliminaries are settled, the great work begins. It is too much for any one worker to accomplish in the limited time allowed, it is even too great a task for the women of the guild to accomplish in the few hours a week they can meet together, and so the work is divided among those who are willing and able to work for many hours at home. Often smaller pieces are sent by mail or express to former members of a guild who are working at a distance. It unites such workers with the main channel of activity and the sense of privilege is often so great that not only is it a rare occurrence for any such solitary worker to fail to have her part ready in time, but that she is more likely to send it back beautifully finished, and so promptly completed that there is time to thankfully accede to her longing request for more of the same work.

A rather extended acquaintance with the work of several Church guilds has convinced the writer that the good they do is almost incalculable. Many a frivolous woman has been steadied by her work on altar cloth or vestment. Who could gossip or backbite while her fingers were occupied with some detail of the rich embroidery required for the services of the Church? The designing of these articles requires a knowledge of ecclesiastical art, of symbolism, of sacred dogma. The mere preparation of them for the worker requires exquisite exactitude and infinite delicacy of manipulation. The embroidery of even the smallest detail requires a correct eye for color, a smoothness of stitching, and an extreme conscientiousness about the under side. There should be no knots or rough places on the reverse. The ideal of embroidery is to have the back look as well as the front, but where this cannot be, the reverse side should be as smooth as the side exposed to view.

The symbolism of Church ornament is now very generally understood, but designers have rung the changes so often on passion flowers and trefoils, pomegranates, fleur de lis, and Easter lilies, that they welcome the change which has made figure studies so much in demand. It requires much greater artistic skill to design angels, madonnas and saints, than to combine afresh the pomegranate with the crown for the feasts of martyrs, the passion vine with the cross for the penitential season, or the fleur de lis or trefoil with the interlaced circles for Trinity tide, and just as the designing calls for greater ability, so does the execution. One must see how the folds of drapery hang, where the light catches them, where the shadows lurk, before one can embroider the robe of a saint, and one must remember how the quills of a feather overlap one another, and how at the top the feathery tips lie, before she can make anything that will bear any resemblance to our imagination of what the pinions of an angel are like. Such work calls for, and receives the most reverent, humble, unselfish labor. Such workers are not hurt if their work is not considered up to the mark. Rather are they surprised and self-distrustful if it is allowed to pass.

As most readers of this article know, such work is done on linen, and then cut out and transferred to the handsome brocade or other fabric of which the hanging is to be made. There are many advantages in this method of procedure, one of which is that in case of failure, there is no loss but of the silks and time, the cost of the linen being so little.

What has been said of embroidering draperies and wings is true in an even greater degree of the embroidering of faces. This represents the acme of achievement for the Church worker, and many a woman has laboriously climbed all the rounds of the ladder of perfection in Church embroidery, only to find that her best efforts will not enable her to take the last step and reach the summit. It needs an artist to take those stitches, "with a thread you can't see, and a needle you can't feel," to use those myriad soft-shades of flesh tints and shadow tints, and produce works which will not "make the judicious grieve."

King Alexander could not untie the Gordian knot, so he used his sword to cut it. He flattered himself that it was all the same, but history proved that he was mistaken. In like manner some workers have been tempted to evade the issue. They have painted the faces of their angels, saints and madonnas, which, as a confession of weakness, has nullified the effect of really good stitching. No, the only way to do is to try and try and try again. Sooner or later passable work will be done, and in almost every guild of large size, one or two workers, more especially if they have ever done any miniature painting, will surprise themselves and others by their feeling for this most difficult and fascinating work.

Our first Church embroiderers, the Sisters of several different communities, learned their art before coming to this country and have taught others who, in turn, have established guilds and classes in Church embroidering in many parts of the country. There seem to be two well established schools, the work of the two differing widely. One school uses few shades of silk, depending on the direction of the stitches for the effects of light and shade. The other uses many colors, and "sets" its embroidering case as a painter sets his palette, and works in straight lines. There seems to be nothing to choose between the two in beauty and effectiveness and charm of color. The most beautiful piece of Church needlework the writer has ever seen belongs to one school, the next most beautiful piece to the other, and the pupils of each school, while sincerely admiring the work of the other, cling fondly to the belief that their way is the better for them. This is quite as it should be, and the work of either school is always more than satisfactory to its patrons. It speaks well for both parties to the transaction, that those who send the order are nearly always more than satisfied with its execution, and that the pay is almost always promptly rendered.

That quiet little woman who is always in church—who is she? You have heard her name—perhaps you speak to her in passing. You may have known this much about her for years. At last you go and see her—possibly for a subscription to your pet charity. In her singleness of heart, and cheerful assurance that you will be interested, she shows you her work—for a church in Manitoba, or in one of the Oranges, as the case may be. It is a chalice veil, with two angels, swinging their censers in adoration before the Sacred Name. Or it is the Blessed Virgin, standing on the crescent moon, surrounded with the stars. Or it is a superfrontal with cherubim with outstretched wings, and "Holy, Holy, Holy" their continual cry. Or it is the hood of a cope, with a medallion of the Mother and Child. Or the figure of our Lord at the Last Supper, His hand extended in the attitude of benediction. Or it is a series of medallions of saints, for a festival stole. You ask a question or two and the answer comes, "Yes, I belong to St. Katharine's Guild, in St. Peter's Church, Laodicea, and I am pledged to do so many pieces a year, unless I have some good excuse. Oh, I enjoy it. It is the greatest pleasure of my life. Why, I should be most happy to make a stole for our rector, but I did not know he cared for colored stoles."

The Bible reveals to us that all man's misery is the result of this vain effort on his part to do, in this world of God, without the God who made him; that all the immense ennui of life, all that wretchedness of satiety which makes man from time to time, and now more than ever, ask—"Is life worth the living?"—is but the sublime discontent of the soul that was made to rest in God and cannot find its rest in anything less than God: the soul that was made to find its life and sustenance in the infinite and therefore cannot satisfy itself in the finite. This is the Bible explanation of the satiety and of the remorse of man whenever the lower part of his nature conquers the higher.—*Bishop Magee.*

They that stand high have many blasts to shake them.—*Shakespeare.*

The greatest homage we can pay to truth is to use it.—*R. W. Emerson.*

Her Reward

By Mazie Hogan

CHAPTER IV.

THE motherless and worse than fatherless baby became the pet and joy of the household, and served to brighten even the sombre existence of the grandfather, to whom the infant's presence remained an unexplained mystery.

Thus three years passed and Walter, as the child was named, grew into wonderful beauty and intelligence. Margaret often wondered at herself that she did not mourn more over her lost lover, for Louis' letters had ceased and she did not even know his whereabouts. Her love for him was not dead, it was deep in the bottom of her heart, but the newly awakened maternal instinct made her affection for this baby seem to fill her being.

Agnes was developing much talent, and Margaret managed to extort a half-conscious consent from her father to send the girl away to the school she had herself attended. She longed for similar advantages for Jamie, but was unable to accomplish this as yet.

The first summer that Agnes came home for vacation, the old house seemed almost merry. Agnes and Jamie, with their fresh young life, and Walter's pretty prattle, awoke unaccustomed echoes throughout the once dreary halls and galleries.

The old man was gradually growing feebler in mind and body and less and less cognizant of what passed around him. Caring only for his bodily comfort, he was easily rendered content, and Margaret was much less confined than in the earlier stages of his sickness.

Margaret was sitting upon the broad gallery one July afternoon, busied with her sewing, with Walter surrounded by his toys at her feet, while Agnes played tennis on the lawn with her three brothers. As her fingers moved it occurred to her that her life was much more contented and even happy than she could have believed possible, reflecting upon what it was and what she had once hoped it would be. Her cares and trials were endurable and she had much to brighten her life, chiefly the bright sweetness of her little nurseling.

"Auntie," lisped Walter, lifting up a really angelic little face, whose sweet blue eyes and rose-tinted cheeks were framed in sunny curls, 'tan't I do out an' p'ay with them?" pointing to the players on the lawn.

"No, darling," she answered, prisoning the chubby, dimpled hand and kissing it, "Walter will get hurt among the balls," but the game was over, and the young people claimed Walter as their companion, and all went off for a ramble in the woods, the baby borne on Nat's shoulder.

Twilight deepened into darkness, and they had not returned. Margaret had given her father his evening meal and prepared him for bed. Their own supper was ready on the table and she sat waiting on the porch. An inexplicable sense of dread took possession of her as she sat alone in the darkness, and when at last she heard the sound of approaching footsteps, her heart beat so violently as to cause faintness. There were no merry laughing voices, no baby's prattle, only the footsteps and an occasional hushed remark. At the gate there was a pause and a whispered consultation. Finally Agnes came forward, her fair girlish face blanched with terror.

"Sister," she whispered, as she knelt by her side, "something dreadful has happened. Can you bear to hear it?"

"I can bear anything rather than this waiting," said Margaret. "Is it Walter?"

"Yes, and Ned!" gasped Agnes.

In broken, disconnected words the girl told her what had happened. The whole party were crossing a foot-bridge over a mill-pond, Ned carrying Walter. A displaced plank caused Ned to stumble and fall heavily against the frail siderail which gave way and they were thrown into the water, there both deep and dangerous. The young man's head struck one of the supports of the bridge, stunning him so that he sank at once, while the instinct of protection caused him to keep fast, even in unconsciousness, his hold on little Walter.

The two brothers made frantic efforts at rescue, but, neither being able to swim, it was a difficult and dangerous task, and it was not until Agnes' cries had summoned help that they finally succeeded in reaching the inanimate forms. A doctor was summoned and everything possible done for their restoration, but it was useless. Both were quite dead.

The necessity for exertion roused Margaret, and quite quietly and without sign of emotion she made the necessary arrangements. The house was soon full of sympathetic neighbors, eager to help. She received their offers gratefully, but was unwilling that any save herself should touch the fair, still form of the dead baby. She closed the door and with her own hands tenderly prepared for his last sleep the little body she had handled so often and so lovingly. When her work was over, she laid him in his little crib and sat with folded hands gazing at him.

The fair little face, with lips almost smiling and long silken lashes resting upon the waxen cheeks lay upon the snowy pillow as if asleep, while the sunny curls, still damp, clustered lovingly about the white forehead. The little limbs lay straight and still under the white dress and the dimpled hands were lightly clasped.

All that was best and purest and sweetest in Margaret's nature had awakened at the touch of those baby fingers and now he was taken from her. She did not murmur nor question, only sat and gazed as if to imprint the picture so deeply on her soul that nothing could efface it.

She would gladly have remained thus all the night, but Agnes sought her and she found that she must forget her own grief to comfort others. The scenes Agnes had pased through had sorely tried her, and as soon as she could rest on her sister, she fell into hysterical sobbing and weeping which lasted most of the night, and it was with difficulty that she was soothed into sleep toward daylight. The brothers, too, needed care and comfort, and Margaret was conscious-stricken at perceiving that in the intensity of her grief for her nurseling, she had almost forgotten that one of her brothers was also gone.

They could scarcely grieve for Ned, save in the first shock of separation. It had become so obvious lately that he could never be a comfort or pleasure that it was a relief to think of him as safe and happy, and developing into mental and spiritual perfection impossible in this world. Still he would be very sorely missed, the more for his weakness and dependence, and his twin, especially, would mourn for him.

The events of the next few days made little impression upon Margaret's mind and could scarcely be recalled. All she desired was to be allowed to sit by little Walter's side and gaze upon the sweet serenity of the baby face, but the time when that could be passed all too quickly, and it was not long before the fair image was shut away from sight and sound, while her whole heart seemed buried in the little flower-strewn mound.

A great yearning for her betrothed came upon Margaret in these first days of grief and desolation. Her love for Walter had filled her heart and it had gradually come to pass that her mind had dwelt less and less upon the image of her lover whom she would not call faithless. Had she not given him back his troth and had she any cause for complaint that he had taken her at her word and forgotten her?

But now that her heart seemed torn asunder by the departure of the little one to whom it had clung so fondly, it reverted to the memory of Louis Lenox and the tender caressingness of his manner. She, who had been wont to be the support of all about her, felt the need of help and sympathy, and when, the summer over, Agnes returned to her school, Margaret drooped and pined and was very lonely.

But time passed by and in another year Nat brought his bride home to the old farmhouse, a simple country girl, but sweet and loving and a great comfort to Margaret, more of a help and companion than either Rose or Anna had ever been.

Another year and a half went by and Mr. Mercer's long illness came at last to an end. His condition had been pitiable in the extreme, a living death for many months past, and no one could regret that it was over.

Shortly afterward Margaret determined upon a change of life. Their father's death had left them very well off, and Emily, Nat's wife, was able and willing to take charge of the farm. So Margaret determined to seek a boarding-place in the town in which Agnes was still at school, and for the present live there with Jamie, for whom she hoped to secure some advantages, perhaps a course at a business college. Agnes was now seventeen and a beautiful girl, recalling Margaret at that age, but with more vivacity and charm of manner.

After a month or two, Margaret decided to rent a cottage and keep house, removing Agnes from boarding at the school, and a very happy little family they were. The younger brother and sister were very busily engaged with their studies, and Mar-

garet found much pleasure in helping them, in attending to the little household, and in the literary pursuits congenial to her and for so long impossible. They made many friends and it seemed to Margaret that a peaceful, tranquil period, a kind of Indian summer, was beginning for her.

One afternoon Agnes said:

"Sister, to-day a lawyer came to the school to see Miss Fane about some business. I met him in the hall and he stopped and spoke to me, saying that he used to know me when I was a child. I did not remember him at first, but I saw then that it was that Mr. Lenox who came to see you once many years ago. He lives here. He asked about you and all of us, and when he heard we lived here, said he wanted to come to see us. I gave him our number and he promised to come to-night. I knew you would be glad to see him, sister."

Agnes spoke in the utmost innocence. She had never known of her sister's engagement to Louis, and only saw in the meeting a pleasant renewal of a former acquaintance. Margaret did not blush. She had never colored easily. But a strange feeling took possession of her, a sort of sense of an inevitable doom approaching.

Among congenial surroundings and free from the heavy cares of the past ten years, she had persuaded herself that the tragedy of her life was past, and that she might expect a time of peace and contentment. Why should the buried depths of her heart be shaken now? Why should this spectre of her old lover rise up to disturb her tranquility? He must have forgotten her, she had not had one line from him in four years. Yet, if so, why should he seek to renew the intercourse now so long laid aside? How should she meet him? She remembered that meeting of seven years ago!

No, it must be merely as friends meeting after many years. She would leave it to him whether they should be anything more. It was impossible for her to disguise it to herself that her own feeling was unchanged. Hers was not a love to die out easily, but her self-control was great, and she would, she *must* repress every sign. She felt very nervous all the afternoon, but subdued it with a high hand. She was surely no school girl who could not conquer herself!

(To be Continued.)

THE FOOL HATH SAID

"The fool hath said, within his heart, no God":
No omniscient author of this realm of sense;
But greater fool is he who claims a God,
Void of all interest in the worlds he makes;
Who lives regardless of his creatures' fate,
In solitary grandeur, with no heart.
Who hath no soul, can he a soul create?
The claim's absurd, we do not think him wise;
What though he study nature, and can tell
How out of chaos was this cosmos made.
I read his sayings with a stronger doubt,
Than those of prophet in the leaved book;
What though he lives in this enlightened age,
The realms of spirit are unknown to him,
Who studies nature and himself ignores,
More worthy study than the earth and stars.
To me the words of Holy book appeal:
That tell me man was made with lofty aims,
To till the earth and rule as sovereign lord,
A copy he of Him from whom he came,
A miniature resemblance of his God;
Clothed with the attributes of mind and soul,
Not doomed to death and silence in the grave,
But heir of all the aeons yet to be.
To me the words of Jesus truest are,
They find an echo in my heart of hearts,
Sustain me in my intercourse with men,
Inspire to action, and ambition raise;
He tells me that the One who made the world,
A father is to all of human kind,
And guides their destinies to heavenly spheres;
Who in His image made them, like Himself,
With hearts to feel affection, sweet and strong,
To sympathize with sorrow and to help,
With words of hope and deeds of kindly aid;
He tells us that He notes the sparrow's fall,
And clothes the lily in its glorious dress,
Doth guide our footsteps on the rugged road
Meaning to clasp us in his warm embrace,
And lift us at the last unto His breast.

REV. F. WASHBURN.

LIFE is a pure flame, and we live by an invisible sun within us.—*Browne.*

WE NEVER graduate in religion, because the nearer we are to God the more we see there is to be learned—*M. H. Seelye.*

The Family Fireside

COMFORT IN THE NIGHT WATCHES.

The weary ones lie down to sleep,
And drooping eyelids gently close,
While folded hands across the breast
Tell of a restful, calm repose.

For blessed angels "charged" of God,
Their ceaseless ward and vigil keep,
With tender ministry of love
Around the couch of those who sleep.

And those who wake? What care have they
When vexing thought or searing pain
Hath murdered sleep? Who shares the watch
Or calms for them the troubled brain?

'Tis God Himself. He leaves it not
For angel band, but draweth near
With blessed peace and tender love
With soothing touch and listening ear.

Then wakeful ones look unto Him
And all thy cares an offering bring.
Then tired eyes shall close in sleep
And peace shall fall like brooding wing.

St. Paul, Minn. ELISABETH ELLERY KENT.

EDWARD PREBLE.

BY ROLAND RINGWALT.

TWO great things happened to America in 1803: one was that we purchased the Louisiana territory, and the other was that Edward Preble took command of the Mediterranean squadron.

Out of the Louisiana purchase grew our later acquisitions. A glance at the map shows how the treaty of 1803 lengthened our cords, while the long quarrels between North and South, the slavery agitation, the Civil War and the resulting controversies make it possible to argue that the new territory did not strengthen our stakes. The influence of Preble is to be traced in the brilliant victories of 1812; the efficient work of the navy along the coast of Mexico, the superb conduct of Farragut's vessels; and the splendid discipline of the late war with Spain. Before Preble there were ships and seamen; but it was Preble who gave us a navy. Verily this year brings great centennials on land and sea.

Preble in his youth served in what we like to call "the Revolutionary Navy"; but the phrase is sadly sarcastic. England had a navy rising under Rodney and destined to rise higher under Nelson. France had a navy, decaying, it is true, but still bearing witness to what it had been. Holland had some noble remains of the navy that had fought for the narrow seas, and even forced its way into the Thames. We had some ships—bad, indifferent, and a few good. Equipment was poor, payment irregular, discipline crude, and no one could predict how our crews would behave under fire. Sometimes they acted like heroes, and sometimes they fled from their guns like nervous children. There were splendid incidents, but no organized naval movements. Paul Jones undertook to head a squadron, but his captains did as they pleased, sailed with him or cruised alone, discussed his plans rather than obeyed his orders. Preble saw enough of the Revolutionary service to teach him that while disorganized ships may sometimes capture individual opponents, disorganized ships could never contend against a fleet of English men-of-war.

After the Revolution the poor little American states did not even pretend to maintain a navy, and our commerce was the prey of European tyrants and Moorish corsairs. The scattered commonwealths formed a republic, but the republic though it came near teaching the Algerines a lesson, relapsed into its former habits. At last the insolence of the French provoked us beyond endurance, and vessels of war were built or purchased for what was legally called our navy. Still there was no genuine navy. Truxtun proved that he could handle a frigate; Shaw and Stewart did nobly with small vessels; there were young officers like Porter and Decatur who were learning their profession; but it was the Revolutionary story retold. We had ships and seamen, some better and some worse. Nevertheless the spirit that joins ship to ship, that forms a compact body,

that does great things, did not reveal itself. Preble could remember his old cruises in the Revolution, and could see the vast difference between our scattered vessels, and the English fleets that battled at St. Vincent and Aboukir.

The Tripolitan war opened in the same way. Nominally we prepared squadrons; practically each vessel sailed as she got ready. Dale was not properly equipped, and was fettered by unwise instructions. Morris was hampered by unsuitable vessels, and was driven from the service by an unfriendly Administration. Then, after two years of feeble effort, of spasmodic cannonades, and indecisive skirmishes, came Edward Preble. His second best ship fell into the hands of the enemy; he was on a dangerous and a hostile coast; his resources were few, and the credit of his Government was not high; but he was Edward Preble. It was Preble's experience that overruled Decatur's fiery first impulse, and to Preble is due a large share of the credit for the destruction of the Philadelphia. Next came a mixture of business, diplomacy, and war such as no former commander had attempted. The squadron learned that it was a squadron, not a collection of vessels. A blockade of Tripoli, a cruise to a friendly post, a warning visit to Tunis, a run for supplies, or a reconnoitering along the coast showed that the Commodore had every officer and seaman well in hand. At last came those noble attacks on Tripoli; with odds in guns, numbers, vessels, and fortifications overwhelmingly against us, but with discipline on our side. One cannot boil down these bombardments into a paragraph: they must be read in Cooper's glowing pages. Every man knew his place; the little squadron was too united to need court-martials; not a duel was fought under Preble's command; Tripoli felt that a marvellous change had come over the American ships; and English captains doubted whereunto this thing would grow. Decatur, Hull, Somers, Lawrence, Stewart, and McDonough were among the young officers who saw what Preble meant by "a squadron."

Preble was fiery, harsh, sometimes unjust; but he was a master. No one dared to leave or to enter the strife except at his bidding. Despite his quick temper, he was generally liked, and he knew how to give the praise that compensates brave men for hazards faced and hardships borne. He did not live to see the war of 1812, and to hear how his pupils had profited by the lessons of the Mediterranean. We, however, can easily contrast the so-called navy of 1798 or 1800, with the navy of 1812. Had a dozen American vessels of the former dates met a dozen English ships of equal force, the chances would have been against us. In 1812 the general result of the sea fights was in our favor. The French war was on our part a war of lumbering ships, raw crews, and untrained officers. The war of 1812 found us with a navy, small it is true, but efficient, quivering with the spirit of a genuine service, ready to do its best, and its best was very good. A master spirit had arisen between 1800 and 1812, and on forecastle and quarterdeck men felt the influence of Edward Preble.

EUGENE H. LEHMAN, RHODES SCHOLARSHIP WINNER.

ACCORDING to the May *Success,* Eugene H. Lehman, the young Colorado college student, the first American to be awarded a Rhodes scholarship at Oxford, worked his way through Yale, where he got employment as a tutor at a dollar a day, and wheeled an invalid in her chair for twenty-five cents an hour. His credentials showed a higher percentage than those submitted by two hundred other students. The following extract from the *Success* article by Roger Galeshore, shows something of Mr. Lehman's purpose:

"When I was a mere boy," said Mr. Lehman, "I asked myself, as every one of human intelligence must ask, what the object of that intelligence is. I could not believe that the answer is 'happiness,' for intelligence varies too greatly for its grasp of the word 'happiness' to be depended upon.

"I looked for some other reason than happiness for my life. It is not possible, it seemed to me, for humanity to believe humanity's happiness to be a reason for its own existence. Happiness is not enough. Knowledge is not enough. Love is not enough. These are all parts of the picture, means to some end. Humanity itself seemed to me only part of the picture. The great whole—the end—what is it? Surely, universal law, universal obedience to law, universal harmony! To live in concord with that law became my whole ambition. I could do that best by attaining to as high intelligence as is possible to me. My fight for education has been with that thought only in my mind. The result is that, though I resolved not to live merely for happiness, yet in this resolve I found happiness itself."

In other words, when a schoolboy, Eugene H. Lehman thought. The average schoolboy is utterly without real self-consciousness. Thousands of boys reach the high schools without asking themselves a single great "Why?" Indeed, thousands of men and women of opportunity live and die without wondering. But Mr. Lehman wondered. He found his presence in the world to be a jest, unless he approached a solution of that very presence. This he conceived to be, not a blind struggle for happiness, not even an intelligent struggle for happiness as an end in itself, but an attempt to live in harmony with the laws of the universe. Obviously, the highest intelligence could accomplish this better than ignorance. It was a simple proposition to him, and he worked it out. The winning of the scholarship shows how he has succeeded.

THE DIVORCE EVIL.

THE Chicago *Record-Herald* compiles some statistics of divorce in the United States, which will be alarming even to those who are keenly sensible of the spread of this social leprosy among us. It appears that there are now 51,538 divorced people in the United States, of whom 32,205 are women and 18,384 are men. The reason for such an excess of women is explained on the theory that divorced men are more apt to remarry than divorced women. There are very few cities in which the number of divorced men is greater than, or even equal to, the number of women. Omaha is the most conspicuous, for among its inhabitants are 240 men and 326 women who have been separated from their conjugal mates by the courts.

Chicago, the *Record-Herald* is forced to admit, has the unholy distinction of being the champion divorce city, an unsavory reputation which it has enjoyed for a long time.

The following table gives a list of the principal cities and a number of Western cities and the number of divorced people among their inhabitants:

	Men.	Women.	Total.
New York	784	1,362	2,146
Chicago	1,837	2,438	4,341
Philadelphia	745	1,027	1,772
San Francisco	740	1,011	1,700
St. Louis	601	995	1,596
Boston	425	781	1,206
Kansas City	432	672	1,104
Milwaukee	293	564	857
Cincinnati	289	554	843
Minneapolis	342	458	710
Detroit	264	463	727
Omaha	249	236	485
Peoria	183	227	410
Des Moines	127	204	331
Lincoln	102	113	215
Sioux City	70	97	167
Davenport	63	118	181
Oshkosh	48	111	159
Quincy	46	83	129
Duluth	53	69	122
La Crosse	35	82	117
Rockford	38	76	114
Springfield, Ill.	43	67	110
Council Bluffs	39	58	97
Dubuque	37	57	94
Cedar Rapids	35	55	80
Joliet	34	47	81
Racine	20	46	66

A POIGNANT COMPARISON.

THE PROTESTANT EPISCOPAL CHURCH, says the New York *Mail and Express,* through its prelates, its ministers, and its organized societies, is standing out strenuously against prevalent influences of social disorder and moral laxity which are attacking the home and the family. Its commands with regard to marriage and divorce are strict—much more strict than the laws of the land. Its cry against divorce does not seem to do much good, so far as legislation in the great majority of the States is concerned; and it is perhaps because the Church's utterances in this matter are like the voice of one crying in the wilderness that Bishop Satterlee, of the District of Columbia, has urgently called attention, in a special discourse, to the necessity that the Churches are under of making a new and still more earnest stand against the increasing menace to the fundamental social institution, the family. . . . . .

If the Jewish people are preserving the home and family better than the Christians, it is simply because the Christians are not applying their own principles. The Church does well to exert them anew to the application.

THE VICTORS.

What! Hast thou fallen? Up, slack not thy pace,
Heed not thy wounds, press forward to the prize;
Not they who never fall shall win the race,
But they who, when they fall, as quickly rise!

FREDERICK GEORGE SCOTT.

The Living Church.

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Church Kalendar.

May 1—Friday. SS. Philip and James. Fast.
" 2—Saturday.
" 3—Third Sunday after Easter.
" 8—Friday. Fast.
" 10—Fourth Sunday after Easter.
" 15—Friday. Fast.
" 17—Fifth Sunday (Rogation) after Easter.
" 18—Monday. Rogation Day. Fast.
" 19—Tuesday. Rogation Day. Fast.
" 20—Wednesday. Rogation Day. Fast.
" 21—Thursday. Ascension Day.
" 22—Friday. Fast.
" 24—Sunday after Ascension.
" 29—Friday. Fast.
" 30—Saturday.
" 31—Whitsunday.

KALENDAR OF COMING EVENTS.

May 12—Conv., Central Pennsylvania, Dallas, Indianapolis, Ohio, West Missouri.
" 13—Conv., Alabama, Arkansas, Georgia, Massachusetts, Pittsburgh, Texas, Western Texas.
" 19—Conv., Long Island, Maine, Quincy, Rhode Island, Western New York.
" 20—Conv., East Carolina, Kansas, Los Angeles, Nebraska, Southern Ohio, Virginia, West Virginia.
" 23—New York State Conv. B. S. A., Brooklyn.
" 24—Conv., Kentucky.
" 26—Conv., Chicago, Iowa, Lexington, Mississippi, Newark, Southern Virginia.
" 27—Conv., Maryland.
" 29—Convocation, North Dakota.

Personal Mention.

The address of the Rev. A. J. Arnold has been changed to 3921 Locust St., Philadelphia, Pa.

The Rev. Wm. Osborn Baker enters, May 10th, on the rectorship of Trinity Church, Haverhill, Mass. Address 14 Summit Ave.

The Rev. John Bakewell, D.D., has resigned the rectorship of Trinity Church, Oakland, Cal.

The address of the Rev. Chas. T. Bland is changed from Pittsboro to Hickory, N. C.

The Rev. John A. Carr, instructor in the Western Theological Seminary, has changed his address from Maywood to 559 Howard Ave. (Austin Station), Chicago, Ill.

The address of the Rev. Austin B. Chinn is changed from Covington, to Ascension parish rectory, Frankfort, Ky.

The address of the Rev. D. H. Clarkson is 515 Jamestown Ave., Philadelphia, Pa.

The Rev. Benjamin Evans Diggs has resigned St. Mary's Church, Houston, Texas, and accepted a call to Poplar Bluff, Mo.

The Rev. W. H. Eastham, minister in charge of Buena Vista, Colorado, has been appointed Chaplain to the State Reform School at Buena Vista.

The address of the Rev. George Worthington Eccles is changed from 67 Moffatt St., Brooklyn, to Bay Side, Long Island, N. Y.

The Rev. Richard Ellerby has resigned the charge of St. Andrew's Church, Mooar, Iowa, and has accepted the charge of Grace Church, Estherville, Iowa, where he is now in residence.

The Rev. G. M. Foxwell has resigned as assistant at Emmanuel Church, Baltimore, to become rector at Union, N. J., in the Diocese of Newark.

The address of the Rev. C. W. Freeland, U. S. A., is changed from Manila, P. I., to Fort Meade, S. D.

The Rev. E. W. Gamble of Tarboro, N. C., has accepted a call to the rectorship of St. Paul's, Selma, Ala., and will take charge July 1st.

The Rev. Francis R. Godolphin, missionary for over four years at Del Rio, Texas, will be in charge of Grace Church, Cuero, Texas, after May 15th, and should be addressed accordingly.

The Rev. Henry Neal Hyde, who has been minister in charge of Trinity Church, Syracuse, N. Y., since Jan. 1st, has accepted a call to the rectorship of that parish.

The address of the Rev. H. M. Jarvis is changed from Cheraw, S. C., to St. Mary's, Camden Co., Ga.

The Rev. Arthur Ketchum has accepted the rectorship of St. Peter's Church, Jamaica Plains, Mass.

The address of the Rev. Arthur Lowndes, D.D., is 92 Fifth Ave., New York City.

The Rev. Jas. A. Miller, rector of St. Paul's Church, Clay Center, Kansas, has received a call to St. Peter's Church, Ashtabula, Ohio.

The Rev. Dr. Rushton will spend May and June in England. Address, Warren House, Wollaston, Nantwich.

The Regents of the University of Colorado, Boulder, have appointed the Rev. E. W. Sibbald, rector of Boulder, to be the Chaplain to the University.

The Rev. Wm. Fitz Simon has been elected rector of St. Mary's Church, Tuxedo Park, N. Y., of which he has been in charge since Jan. 1st.

The address of the Rev. James W. Smith is changed from Kinderhook, N. Y., to 11 West 107th St., New York City.

For the next six months the address of the Rev. Dr. S. De Lancey Townsend, rector of All Angels' Church, New York City, will be, care of Brown, Shipley & Co., 123 Pall Mall, London England.

The Rev. W. E. Van Dyke, recently ordered deacon, is placed in charge of the mission Church of St. Lawrence, at Osceola Mills, Pa.

The address of the Ven. W. M. Walton, Archdeacon of Atlanta, is P. O. Box 62, Indianapolis, Ind.

ORDINATIONS.

Deacons.

Michigan.—On SS. Philip and James' Day Mr. Charles L. Ramsay was made deacon, at St. James' Church, Detroit, the Rev. S. W. Frisbie, rector. Mr. Ramsay has been doing good work as a lay-reader at Plymouth and other places. This makes two men in Michigan in perpetual deacons' orders, and two more are studying for such work.

West Missouri.—On Tuesday, April 28th, 1903, in St. Paul's Church, Clinton, Missouri, the Rt. Rev. E. R. Atwill, D.D., Bishop of the Diocese ordained to the diaconate, Mr. Claude Elwood Remick. The sermon was delivered by the Bishop and the candidate was presented by the Rev. Edmund A. Neville, rector of All Saints', Nevada, Mo., who also acted as chaplain to the Bishop. The Rev. Mr. Remick will soon be placed in charge of St. John's Church, Cameron, Mo.

Priests.

Central New York.—At the 101st meeting of the Convocation of the Second Missionary District of the Diocese, in Trinity Church, Boonville, on April 29th, Bishop Olmsted advanced the Rev. Francis Curtis Smith, minister in charge of Trinity Church, Boonville, and Christ Church, Forestport, to the Priesthood. The sermon was preached by the Rev. Wm. C. Hicks of St. Agnes' Chapel, Trinity parish, New York; and the candidate was presented by the Rev. Wm. Cooke, rector of St. John's Church, Whitesboro, and Dean of the District. The Rev. Jas. K. Parker of Waterville read the Epistle, and the Rev. E. H. Coley of Calvary Church, Utica, the Gospel. The following priests were also present and united in the laying on of hands: the Rev. Messrs A. E. Dunham, Jesse Higgins, M. B. Bennett, J. W. Clarke, E. W. Saphorè, E. B. Doolittle, A. W. Allen, and A. L. Byron-Curtiss.

DIED.

Benson.—At her home in Troy, N. Y., on the evening of March 13, 1903, Jane Elizabeth Heermance, widow of Russell Franklin Benson, and daughter of the late Jacob Heermance and Julia Ann Mandeville Tucker, aged 79 years, and for 66 years a communicant of St. Paul's Church, where the funeral services were held on Monday, March 16th. Interment in Oakwood Cemetery, Troy.

Burton.—Entered into the bliss of Paradise, April 29th, at St. Mark's Rectory, Honeybrook, Pa., the home of his son, Rev. J. H. Burton, Gideon Burton, formerly of Cincinnati, aged 91 years, 8 months, and 18 days.

Mayo.—On Thursday, April 30, 1903, at her late residence, 98 Morningside Avenue, New York City, Elizabeth Bush, widow of the late Thomas Mayo, of Greenwich, Conn., in the 58th year of her age.

Wright.—Entered into rest, Friday, April 24th, 1903, Henrietta Price, beloved wife of Robert K. Wright, in the seventy-sixth year of her age.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

MEMORIAL.

THE BISHOP OF QUINCY

A committee of those present at the requiem service in Quincy, appointed by the Bishop of Springfield and consisting of the Bishop of Missouri, Dean Moore, the Rev. Messrs. Larrabee and Allen, and Mr. J. F. Cadwallader, prepared the following memorial tribute to the late Bishop of Quincy:

"Met, under God's providence for the sacred funeral rites marking the withdrawal of a faithful soldier and servant from the activities in the Church Militant, we want, before we part, to place on record our thanks to God and our heartfelt appreciation for the good work on earth done by the late Bishop of Quincy.

"After twenty-two years of service in the Diocese of Springfield, fifteen of which were passed in the loving and loved relation of pastor of St. Paul's Pro-Cathedral parish, he was chosen as Coadjutor of Quincy to strengthen the hands and cheer the heart of the Diocesan. He earnestly and vigorously and wisely addressed himself to meeting the needs of the Diocese, the active supervision of which devolved upon him from the first.

"Faithfully, untiringly, and judiciously, for nearly two years he has discharged his Episcopal duty. We have great reason to thank God for his work. We ask leave to speak the thanks in behalf both of his Diocese and of the entire American Church; for he was devoted to the interests of the latter and was the wise counsellor in her assemblies.

"To the afflicted family and Diocese we extend our deep sympathy. To God we give thanks for one who has 'fought a good fight,' has 'kept the faith,' and for whom, in peace and rest and love and home, 'there is laid up a crown of righteousness.'"

WANTED.

Position Wanted.

SUPPLY.—The Rector of the Church of the Advent, Louisville, Ky., desires supply duty in or near Boston during July and August or August and September. Address Rev. Alfred Wilson Griffin, 1611 Baxter Ave., Louisville.

SUPPLY—The Rector of Calvary Parish, Sandusky, Ohio, desires supply duty in New York, Brooklyn, or vicinity for July or August. Address Rev. Thomas E. Swan.

VERGER OR SEXTON, understands the duties. Steam or hot air. A Churchman. F. J. King, 293 Court St., Brooklyn, New York.

FEMALE HELP WANTED.

WANTED—Woman to assist in general housework, including washing and ironing; small family. One who seeks a permanent, pleasant home. References exchanged. Mrs. W. J. SUMMERELL, Rogers Park, Chicago, Ill.

MISCELLANEOUS.

LOAN—A young man studying to enter the priesthood of the Church, finds it necessary to secure a loan of $300, that his education may be continued. Will give insurance as security. Best references. Not yet eligible to educational societies. STUDENT, care THE LIVING CHURCH, Milwaukee.

RETREATS.

A RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Monday evening, June 15th, and ending Thursday morning, the 18th. Any ladies desiring to attend will please send their names to SISTER REBECCA, S.H.N., 65 East Division Street, Fond du Lac.

A TWO days' retreat for Priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. WEBB, Nashotah House.

PARISH AND CHURCH.

ALTAR BREADS—Round. Sample box, 10 cents. ST. EDMUND'S GUILD, Milwaukee.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

ORGAN.—First-class Mason & Hamlin two-manual organ for sale. Apply RECTOR GRACE CHURCH, Millbrook, N. Y.

TRAVEL.

EUROPE. Select two months' tour by new Steamship CEDRIC, largest in the world. Also long tour of Italy. Either tour, $250. Apply at once. REV. L. D. TEMPLE, Flemington, B. 75, N. J.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

CAUTION.

RAYMOND.—Caution is suggested in connection with a man who has assumed the name of the Rev. WM. W. RAYMOND, an estimable priest residing in Marion, Ind., who has no connection with this apparent imposter. The false Mr. Raymond is described as about forty years old, medium height, stout, full face, black hair, and swarthy complexion. He dresses in clerical costume; and carries with him a set of vestments. He recently appeared in New Brunswick, N. J., where he said that he had worked for the last four years under the Bishop of Pittsburgh. Bishop Whitehead disclaims all knowledge of him; and the real Rev. Wm. W. Raymond is living and working at this time in Marion, Indiana. The man left this city hurriedly, on hearing of my investigation of his case, having contracted a number of debts. In other places he will probably assume some other name.

W. DUTTON DALE,
Rector.

Church of St. John the Evangelist,
New Brunswick, N. J.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE, SHANGHAI, BUILDING FUND.

The Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, acknowledges with thanks the following gifts for the St. John's College Building Fund, received by the Treasurer of the Domestic and Foreign Missionary Society: St. Mary's, Ardmore, Pa., $25; A Member, Grace, New York, $10; Christ Church, Elizabeth, N. J., $26.31; Zion Church, Wappingers Falls, N. Y., $136.69; A Parishioner, Grace, New York, $100; W. T. Hyde, $100; Miss Anna B. Halsted, $200.

Contributions from givers in the United States, $6,770.57. Contributions in the field from Chinese givers $6,454.95. Amount still needed to complete the fund $11,774.48.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The General Clergy Relief Fund

of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE REV. MORGAN DIX, D.D.; THE REV. REESE F. ALSOP, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE
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BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

The Sunday School Teacher. By Prof. H. M. Hamill, D.D., Superintendent of Training Work, M. E. Church, South.

The Keys of the Kingdom; And Other Sermons. By R. J. Campbell, M.A., of The City Temple, London. Price, 50 cts. net.

AMERICAN TRACT SOCIETY. New York.

Soul Winning Stories. By the Rev. Louis Albert Banks, D.D., author of *The King's Stewards,* etc. Price, $1.00.

LITTLE, BROWN & CO. Boston.

The Spoils of Empire. A Romance of the Old World and the New. By Francis Newton Thorpe, author of *The Constitutional History of the United States,* etc. Illustrated by Frank B. Masters. Price, $1.50.

HOUGHTON, MIFFLIN & CO. Boston.

True Bird Stories; From My Note-Books. By Olive Thorne Miller. With illustrations by Louis Agassiz Fuertes. Price, $1.00 net.

The Church at Work

ACCEPTANCE OF DEAN ROBBINS

THE FOLLOWING is the letter of Very Rev W. L. Robbins, D. D., in acceptance of his election as Dean of the General Theological Seminary:

"THE DEANERY, Albany, N. Y.

"The Rt. Rev. The Bishop of Delaware:

"MY DEAR BISHOP:—I have received your letter of the 16th, signed by the Committee representing the Trustees of the General Theological Seminary, and conveying to me officially the news of my election as Dean.

"By allowing my name to remain in nomination, I feel that I virtually bound myself to accept the position if elected. I am deeply sensible of the honor of being thus trusted by so widely representative a body as the Seminary Trustees. But it is the kind of honor which humbles a man; and I shall undertake the work with a keen sense of my inadequacy to the task laid upon me, and relying solely upon God to enable me to fulfil the duties of an office involving such momentuous consequences to the American Church.

"Asking your prayers that I may be faithful and wise in the work, believe me,

"Most respectfully,

"(Signed) WILFORD L. ROBBINS.

" 24th April, 1903."

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Progress in Mobile—Birmingham.

TRINITY PARISH, Mobile (Rev. R. Edmonds Bennett, D.D., rector), has, for a year past, been furnishing and beautifying the chancel.

Beginning with mural decorations, there was added a panel of Tennessee marble all around the base of the sanctuary, and beyond; the floor being tiled with Georgia marble. A raised altar of pure white marble, with gradine, rises to the base of the east window, and around the whole has been thrown a chaste and beautiful altar-rail, of Georgia marble. The work was completed for Easter Day by the placing, with a new carpet, of a very dignified set of choir stalls in oak. Also all the windows remaining not of design—six in number—have been replaced in stained-glass, chiefly memorials. The choir stalls are a memorial to the late rector, the Rev. Douglas C. Peabody.

ST. PAUL'S, Whistler, which is under the wing of Trinity, Mobile, has also been furnishing and beautifying its chancel; and there has been added a new raised chancel and choir floor, over which a new carpet has been laid; a fine altar, fitted and furnished for all the seasons (the gift of Trinity parish), elevated to the base of the chancel window, which is of a suitable design in stained glass, the gift of the Young People's Guild; a handsome upholstered Bishop's chair (presented by Christ Church, Mobile); a new prayer desk and lectern; and finally an exceedingly beautiful brass cross, the gift of the senior warden, Mr. Jolly. The Ladies' Guild of St. Paul's is actively employed in raising money for the extension of the work of renovation and addition.

GRACE CHURCH building, Oakdale, was wrecked four years since by a storm, and services were given up. Several months ago there was gathered together a Sunday School there, in a private house. Services were held regularly on Sundays and week days through Lent in this house. There have been several Baptisms there, and a class is being prepared for Confirmation. Meanwhile, under the energetic and earnest direction of Mr. Allison Lockwood of Trinity parish, Superintendent of the Sunday School, who also has raised a very large proportion of the funds needed, the wrecked church has been practically rebuilt, and will be formally reopened early in May. The animating spirit behind and before and in the midst of the work has been and is, Miss Preston, a young lady in whose father's house the services above noted have been held.

AT THE Church of the Advent, Birmingham, they are still without a rector, but regular services are conducted by a lay-reader, and on Easter there was a large attendance at all the services. At St. Mary's, Birmingham (the Rev. J. W. C. Johnson, rector), a splendid work is pushing ahead, under the leadership of their rector, and with the cooperation of a devoted congregation. A handsome brass prayer desk, the work of Gorham & Co., has been presented in memory of Mr. Harrison R. Johnston, by his wife and daughters, and a memorial pulpit will soon be placed in the church. There is no debt of any kind on the church, and they are now arranging for the purchase of a lot adjoining the church for a rectory.

ST. PAUL'S CHURCH, Selma, has finally succeeded in securing an acceptable man for the vacant rectorship, vacant now for nearly a year. The Rev. E. W. Gamble, of Tarboro, N. C., has accepted the rectorship and will take charge July 1st.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Troy—Assistance to the Bishop.

THE VESTRY of St. John's Church, Troy, have voted to give their rector, the Rev. Henry R. Freeman, a three months' vacation, providing him with funds for a European trip for Mrs. Freeman and himself. The church will be supplied during the rector's absence at the expense of the vestry. Mr. Freeman is now celebrating his tenth anniversary as rector of St. John's.

THE BISHOP OF MICHIGAN CITY has been assisting Bishop Doane in his spring visitations.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Death of an Acolyte.

CHARLES STELLER, aged 17, an acolyte of the Church of the Advent, San Francisco, died on Tuesday in Easter weeek, of heart disease. He was buried from the church, where a requiem Eucharist was celebrated for the repose of his soul.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

New Church for All Saints'.

A NEW CHURCH will shortly be erected for All Saints' parish, Syracuse, at a cost of from $25,000 to $30,000. The present edifice will be removed, and will serve as a chapel, giving ample room for the erection of a new church. This parish was organized in October, 1896, and has rapidly made its way, and at the present time is without indebtedness. The rector is the Rev. David C. Huntington.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Marriage of a Priest — Williamsport Archdeaconry.

THE MARRIAGE of the Rev. Howard W. Diller, assistant at Trinity Church, Pottsville, with Miss Susan Kline of Manheim, took place in St. James' Church, Lancaster, on April 22nd, Bishop Talbot officiating.

THE SPRING meeting of Williamsport Archdeaconry met at Wellsboro, the parish of the present Archdeacon, Monday and Tuesday, April 27th and 28th. At the first evensong, in St. Paul's Church, the Rev. Freeman Daughters was preacher, whose topic was Christ and Eternity. The following morning at the celebration of the Holy Communion the Rev. Dr. Foley preached *ad clerum* from the words, "And ye are Christ's." Following this service the clergy present gave brief statements of their various missionary fields, and progress was noted on all hands. The restoration of the church at Renovo at an expense of $1,800 will begin shortly; St. John's Church, Bellefonte, has instituted free seats; All Saints', Williamsport, just put down a $410 carpet, and is increasing its mission gifts; a new roof is being placed upon St. John's, Williamsport; the new church at Berwick cost about $2,000; the church at Amor is to be consecrated in June next; the missions at Milton and Northumberland showing more vigor; new windows and carpet for Milton, costing $88; the Sunday Schools manifesting new energy in numbers and missionary money; a church to be built at Jersey Shore to cost $2,000; the chapel built by Mr. Peel at Oak Grove has been opened; Archdeacon Webber held a successful mission at Antrin; Galeton is about to build or buy a house of worship; St. Paul's, Troy, has cleared off $150 upon its debt; the mission at Canton, an adjoining town, hopes to build a chapel in the near future; repairs are going on at the churches at Tioga and Mansfield, and much new life is apparent. The mission Board through one of its members has obtained up to the present time over $1,800 upon its deficit.

A resolution in two parts was finally passed as follows: "Resolved, that a change in the official title of the Protestant Episcopal Church is advisable and to be desired, and that we advocate some name that will represent the Church in its Catholic character and claim."

The exegete at the afternoon session was the Rev. M. B. Nash, upon St. John xx. 23-24. Essayist Rev. G. R. Bishop, "The Workingman and the Church"; Critic, Rev. A. R. DeWitt; Religion is Recent Art, by P. T. Forsyth. At the closing service two missionary addresses, one by the Rev. Erskine Wright upon "The Splendid Business Returns from Foreign Missions," using "All power is given unto Me," etc.; and the Rev. W. H. Butts upon work in Hawaii.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Death of Joseph A. Sleeper—Reception at Trinity—Two Men's Clubs.

ON APRIL 16th, Mr. Jos. A. Sleeper, for years a devoted vestryman of the Church of the Redeemer, South Park, as he had been of Epiphany when a resident of the West Side, died after a long illness. Ever ready to give to the Church the benefit of his rare legal acumen, he was eminent in the community for his kindly nature and financial generosity. The Rev. Percival McIntyre, rector, said the burial office on the 19th, and the interment was at Janesville, Wis.

ON THE EVENING of Thursday in last week the vestry of Trinity gave a formal and very cordial reception for their new rector, the Rev. T. Z. B. Phillips, in the beautiful parish house, adjoining the church and chapel on 26th Street. The rector, who is making a pronounced impression in the parish, was assisted in receiving by his mother, Mrs. Frank, and her husband. The parishioners turned out in force, while other parishes were also represented, as were the city clergy by over a dozen of their number.

THE REPORT in the city dailies last week of present dangerous state of Bishop McLaren's health received prompt refutation in a telegram from the Bishop himself, in which he says that on no day since he went to Atlantic City one month ago has he been confined to the house.

THE MEN'S CLUB of St. Paul's parish, Rogers Park, Chicago, gave its first annual banquet at the Masonic Temple, Rogers Park, on the evening of Tuesday, April 21st. The chief guests of honor on the occasion were the Bishop Coadjutor of the Diocese and the Hon. Judge Batten, whilst the total attendance numbered about 120. The President, Mr. R. F. Thorogood, acted as toastmaster and toasts were given by the Bishop, the rector (Rev. P. Gavan Duffy), Judge Batten, Dr. Bartlett, and Messrs. Adams and Leach. A string orchestra was in attendance and furnished music at intervals throughout the evening. The Club was organized by the rector about 15 months ago and has proved an eminently successful organization in a thriving suburban parish.

A VERY enjoyable dinner was that given on Tuesday night of last week by the Men's Guild of Christ Church, Woodlawn, to meet and welcome their new rector, the Rev. C. H. Young, late of Omaha. The address of welcome was made by the Rev. M. A. Shaw, who has served the parish during the vacancy in the rectorship, after which Mr. Young responded happily and in pleasing style. Other speakers included the Rev. John Henry Hopkins, rector of the Epiphany, Rev. Dr. Fawcett of St. Bartholomew's, Judge Holdom, President of the Church Club of Chicago, Mr. C. E. Field, of the parish of the Redeemer, and Mr. Frederic Cook Morehouse of Milwaukee. Major Taylor E. Brown was the tactful and brilliant toastmaster, and the Rev. C. H. Bixby, rector emeritus of St. Paul's, Kenwood, offered the opening invocation. There were about a hundred men present, showing a parish much alive, and glad to work with its new rector.

ON THE 19th the monthly meeting of the Men's Club of Grace, Oak Park, which numbers 180 men, had, as guest of honor, the

Rev. H. C. Stone of Irving Park, whose address was intently listened to by a much-pleased audience. On Wednesday, the 22nd, the Rev. E. V. Shayler had a re-union of those confirmed in the three classes presented in Grace Church during his rectorship, at which 138 attended.

On the 26th, being the Sunday nearest to St. George's day, which happens also to be the anniversary of Shakespeare's birth, a special afternoon service was held in Trinity Church, Michigan Avenue, in commemoration of England's patron saint. More than 250 members of the various Lodges (some 18 in number) of the Sons of St. George were in attendance, as well as some 200 of the Daughters of St. George, besides many others of British descent not so directly connected with those organizations. The sacred edifice was completely filled; and a stirring sermon was preached by the rector, the Rev. T. B. Z. Phillips, from the text, I. Pet. ii. 11, "Honor all men. Love the Brotherhood. Fear God. Honor the King"; the preacher dwelling with emphasis upon the debt of America to England, and of England to America; and impressing upon his audience the importance of proving themselves worthy of the country of their adoption as of that of their nativity.

Dr. and Mrs. Clinton Locke are returning to Chicago, much improved in health, after many months sojourn in Pasadena, Cal.

The annual meeting of the Alumni of the Western Theological Seminary is announced for the 20th.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Anniversary in Denver.

St. Mark's Church, Denver (the Rev. J. H. Houghton, rector), held its anniversary on St. Mark's day, Saturday last. The services commenced with a celebration by the rector, at 7:30 A. M., at which a large number communicated. At 10 o'clock Bishop Olmsted was the celebrant, the rector assisting. The Bishop at this service made a magnificent address full of the deepest spirituality on the duty of prayer and intercession. He was afraid that in the enthusiasm of much work prayer was too often neglected. Work and prayer should go hand in hand, to bring about the best results spiritually. After luncheon the rector, the Bishop, the Archdeacon, and the Rev. A. S. Holden, minister in St. Philip's mission (belonging to St. Mark's parish), were taken over the boundaries of St. Mark's parish with a view to selecting a site for a new mission in the rapidly growing district to the south and east of the parish church. The parish has now within its lines more than 40,000 people and new buildings are being erected in every direction. Reports of the parish organizations were given in the afternoon.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Diocesan Notes.

The parish of St. Paul's, Waterville (the Rev. John A. Stansfield, rector), has experienced a severe loss in the death, in the prime of his life and usefulness, of Mr. Edward Emmanuel Bacon. He was the junior warden, at the organization of the parish, a few years ago, and a vestryman at the time of his departure. R. I. P.

A remarkable feature attended the annual election of the venerable St. Peter's parish, at Hebron (the Rev. John H. Fitzgerald, rector). Messrs. James H. Townsend and Frederic P. Bissell were elected wardens, both having served continually in office for more than fifty years. Mr. Bissell, retiring as treasurer, had served since 1860.

A legacy of $500 has been left to St. Peter's, Plymouth, by Mr. George Shelton, one of the oldest residents of the town, lately deceased. The rector, the Rev. John D. Gilliland, on the First Sunday after Easter, opened the old St. Matthew's, at East Plymouth. This is the venerable parish, or its remains, of which Bishop A. V. Griswold was once rector, and services can be sustained only in the summer.

The spring meeting of the Interparochial Missions Study Class was held on St. Mark's day, at St. Thomas', Bethel (the Rev. Geo. W. Griffith, rector). Papers were read on "The Early Days of Western Missions." These were by the young women and girls of various parishes. They were followed by appropriate comments from Miss Lucy C. Jarvis, the Organizing Secretary of the Junior Auxiliary of the Diocese. At the afternoon session, an address was delivered by the Rev. Louis N. Booth, Archdeacon of Fairfield, and the Rev. Richmond H. Gesner of Lime Rock, on the Missions of the Church.

Grace parish, Saybrook, has, in addition to its beautiful church building, a new parish house. The pleasant old town attracts many visitors during the summer. The rector, the Rev. Herbert L. Mitchell, has been, for some time, holding Sunday afternoon services at Saybrook Point, thus reaching people at a distance from the parish church.

At Groton, opposite New London, is the Seabury Memorial Church, the town being the birth-place of the Apostle of America. The priest-in-charge is the Rev. Millidge Walker. Many material improvements have been made. Through the kindness of summer visitors, the church has been painted and the furnace put in order. Another kind friend has placed the organ in good condition. Three young men, in the employ of the Eastern Ship Building Co., but one of them a Churchman, have wired the church for electric lights, giving their services, and doing the work after nightfall. In preparing the rectory for its present occupants, generous help was given by Mrs. C. H. Slocum, resident in the neighborhood.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Improvements at Smyrna.

For the past two years the parish of St. Peter's Church, Smyrna (Rev. G. Valerie Gilreath, rector), has been undergoing renovation and additions, until at the time of writing it is one of the most complete and artistic churches in the Diocese. In place of the old Communion table is an altar of oak in memory of John C. and Alphona Black and George S. and Margaret W. Culbert, erected by Susan B. Waters and Susan C. Sudler. Also an altar-rail of oak with brass standards, the gift of Mrs. Waters and Mrs. Sudler and the work of Geissler of New York. Space will not permit a description of the interior decorations, but mention must be made of the dossal, after one of Michael Angelo's in the Sistine Chapel in Rome. There is also a new vapor heating plant at a cost of $1,200; a cloister; and other improvements.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Work at Iamonia—Various Improvements.

A very interesting mission of the Church is being carried on in western Florida at a small place called Iamonia. The town consists of hardly more than a post-office and a grocery store, but is the nucleus, the gathering place, of a rather extensive rural population. The mission was started some years ago by the efforts of one woman, Mrs. Jennie Beadel. She established a school for the colored people and it was through her exertions that a chapel was built and a regular mission, both for white and colored people, established. Recently the Rev. C. B. Fosbroke has been placed in charge of the work and services are regularly held, Mr. Fosbroke dividing his time between the white and colored population, from each of whom there are average congregations of almost a hundred. The white people are for the most part the owners of the large plantations scattered about this part of the country, and the limits of the parish of Iamonia, if there were one, would extend anywhere from ten to twenty or thirty miles in all directions.

There is always in the Diocese more or less of building, re-building, or improvement going on, but the past year seems to have been an especially busy one in this regard. Beside the work within the precincts of the larger parishes, there have been many changes and improvements in the smaller ones and in the missions. Additions have been made to St. Mary's, Madison, the church has been overhauled and put in thorough order. St. Agatha's, De Funiak Springs, has been completed and only awaits an appointment from the Bishop for consecration. The rectory of St. Andrew's Church, Jacksonville, is finished; the walls of the new St. John's are up to the plate, and there are other and minor alterations and improvements upon Church property throughout the Diocese.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Death of O. W. Aldis.

A sad loss to the Church is the death of Orrin W. Aldis, which occurred at a hotel in New York City on the last day of April. Mr. Aldis was a candidate for orders in the Diocese of Fond du Lac, and one for whom a great future was confidently looked for. He was the son of Orrin W. Aldis of Chicago, and had given up the life of social pleasure to which the position and large wealth of the family entitled him, and had thrown his life into religious and philanthropic work. He had given largely to charities connected with work in the poor quarters of the West Side in Chicago and had himself taken an active part in such work. He pursued a course of study at Harvard but did not graduate, and then entered upon his theological course in the Western Theological Seminary. He had just left Chicago for New York, on his way to an extended trip through Europe and the Holy Land, which he intended to take before returning for ordination, and was stricken with measles in New York, which left him with an abscess on the cheek entailing the necessity for two operations, and died after an illness of only two weeks. Mr. Aldis had travelled extensively in Europe before, and both by his education, his tastes, his activity, and his social position, was certain to play an important part in the ministry after it should have been conferred upon him. He was 32 years of age.

At the burial of Mr. Aldis in the Church of the Ascension, Chicago, last Saturday, the Bishop of Fond du Lac officiated, assisted by the rector, the Rev. E. A. Larrabee. Mr. Sumner, another Seminary student, who had been selected by the deceased as his companion in travel to the Holy Land, and had actually started with him, is now proceeding thither alone.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Gifts at Augusta.

On Low Sunday the Rt. Rev. Edwin Gardner Weed, Bishop of Florida, visited the Church of the Good Shepherd, Augusta, and at the early Celebration consecrated to the service of God the new altar and reredos recently erected by the members of the Adams family in loving memory of their mother, Mrs. Sarah Susannah Adams, and their sister, Mrs. Mary Adams Bulkley. Although at an early hour in the morning, the service, a

most impressive one, was well attended. At the mid-day service the Bishop preached a memorial sermon, in which he recalled the noble lives and examples of these two Christian women.

The altar and reredos, unique in the Southern States at least, if not in the entire country, are in effect beautiful both in line and color. Just above the altar, the retable is marked with the thrice Holy, the center throne for the cross being elaborated by Gothic detail in harmony with the three arched cusp panels in the reredos above. These are divided by pilasters with mosaic enrichment in harmony with the altar, while the panels themselves are filled entirely with mosaic, the center with a *Gloria* in Venetian gold and color, to act as a background to the altar cross, while on either side are two angel figures, replicas of the famous painting by Fra Angelico in the Museum at Florence. These figures are treated in brilliant rich color as in the original, against a solid gold background of pure Venetian gold.

The effect of the combination of mosaic with the marble (Blanc Veine, delicately veined white), in connection with the pure white, is distinctly effective and the general result of the work is a credit to the designer, Mr. C. R. Lamb, of the firm of Messrs. J. & R. Lamb.

The Church of the Good Shepherd is under obligations to this family for their interest in this memorial, one member of the family, Mrs. G. G. MacWhorter, having added to her contribution to the chancel work, by an individual gift, also the work of Messrs. Lamb, of two windows, Guardian Angels attending little children. The composition is so arranged that both angels and children face toward each other, and make a happy combination in the arrangement of the two windows in the chancel of the church.

IOWA.

T. N. Morrison, D.D., Bishop.

Men's Club in Sioux City.

The Bishop was the guest of honor at a reception of the Men's Club of St. Thomas' Church, Sioux City, on the evening of April 25th, and talked to them most entertainingly on the subject of "The Influence of the Episcopal Church." According to advice given by the Bishop, the plans for the erection of guild rooms in the basement of the church are changed, and it is probable that a separate building for the purpose will be erected instead.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

Mortgage Paid at the Advent.

The debt on the Church of the Advent, Louisville (Rev. A. W. Griffin, rector), has now been paid, and the church will be consecrated on May 27th. The amount had been raised for the purpose, and the mortgage of $7,500 and the parish bonds which secured it, these latter having been purchased by the parish during Holy Week, were presented in the alms basin on Easter morning. The church is now out of debt for the first time in fifteen years. On Easter 195 communions were made, most of them early, being a larger number than at any time previously during the present rectorship.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Anniversaries at the Redeemer.

The semi-centennial of the services out of which grew the present parish of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), will be remembered on Sunday, May 10th, when the rector will review the history of the parish. The commemoration of the golden jubilee will be postponed till the fall of 1904, when it will be suitably celebrated. Ascension Day is also the anniversary of the consecration of the church, and on the eve of the feast the Bishop of Central Pennsylvania will be the preacher at a special service.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Anniversary in New Orleans—Work at Carrollton.

The parish of Mt. Olivet, Algiers, New Orleans, celebrated its semi-centennial on the evening of April 21st, when the Bishop and the rector, the Rev. W. S. Slack, made addresses, that of the latter taking the form of a careful history of the parish. Among the visiting clergy present were two former rectors, the Rev. A. G. Bakewell and the Rev. J. S. Moore. The Rev. Dr. Percival of the Annunciation, and the Rev. Byron Holly of Grace Church also took part in the service.

Mr. Slack recalled in his address the fact that prior to the Louisiana Purchase in 1803, no service except that of the Roman Catholic Church was permitted in the domain thus included, and that it was only two years after that purchase that the first non-Roman service began a work which grew into the parish of Christ Church, now the Cathedral of Louisiana. The first Church service in Algiers, the section of the city in which Mt. Olivet is located, was in 1846, and the subsequent rise and growth of the parish were stated in full and interesting manner.

Work has been commenced on a church edifice at Carrollton, for which work Dean Wells has secured a contribution of $5,000 from Churchmen in Boston. The congregation had previously obtained a lot at a cost of $2,000. The mission of St. Andrew's has been organized in that place.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Services at Woodberry.

Special services have been conducted for some time past in a hall at Woodberry and also through cottage services by Sister Ella. It is hoped that these may be the beginning of a permanent work, where the Church has been for the most part unknown hitherto. Sister Ella is a deaconess connected with St. Mary's Church, Roland Ave., Baltimore.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Name Discussed in Boston—Eastern Convocation—Choir Guild Notes.

An interesting discussion on the Name of the Church was had before the Episcopalian Club on the evening of April 28th, when the Hon. John H. Stiness, Chief Justice of Rhode Island, and Mr. Edward C. Niles of Concord, N. H., spoke in favor of such change, Judge Stiness preferring the style "The Episcopal Church," and Mr. Niles the title "American Catholic Church." On the other hand, the Hon. F. D. Ely of Boston, and the Rev. Prof. Nash of the Episcopal Theological School at Cambridge spoke against change, Mr. Ely admitting that "Perhaps the word 'Protestant' has not the importance it formerly had," and granting that strong arguments for change had been presented, but still feeling that it should be retained. Prof. Nash wittily observed: "I suppose I am a kind of ecclesiastical Dodo in standing up for the word 'Protestant,' yet I am not ashamed of the word."

The Rev. George Clarke Cox read an able paper upon Royce's *Solution of the Problem of Evil* before the Monday Clericus, April 27th.

The 290th meeting of the Eastern Convocation was held in All Saints', Belmont, April 30th. The sermon was preached by the Rev. Henry S. Nash, D.D. The afternoon conference upon the topic, "The Kind of Preaching Suited to These Times," was introduced by the Rev. D. C. Garrett, of Chestnut Hill, and was generally discussed by the clergy present.

The first sections of the Choir Guild festival was held April 29th in St. Paul's, Boston, and All Saints', Ashmont. Large congregations filled both churches. At St. Paul's, a special tribute to the memory of the Rev. W. B. Frisby, D.D., closely identified till his death with the work of the Guild, was given in the rendering of "Blessed are the Dead."

Mr. Stanton H. King, the manager of the Sailors' Haven in Charleston, is in great need of old and new carpet, which is given to the men who labor in the fire-rooms of the ocean steamers to protect their hands while using the hot slice bars and fire pokers. Send to him at Sailors' Haven, 46 Water St., Charlestown, Mass.

The Rev. E. Winchester Donald, D.D., rector of Trinity Church, Boston, has gone to Chicago, where he will take his turn as preacher at the Chicago University.

The Rev. Prof. Drowne of the Episcopal Theological School at Cambridge, who has been seriously ill, is now reported as much better, and hopes are entertained of his recovery.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Four Parochial Missions—Progress in College Towns.

Archdeacon Webber is spending a month in giving missions in this Diocese, having conducted one very successfully last week at Elkhorn, while he is spending the present week at Evansville, and the two weeks following will be given respectively to Waterloo and Sparta.

A good work is going on in Beloit, the seat of Beloit College, and in Madison, seat of the State University. At Beloit the Bishop confirmed 34, presented by the rector, the Rev. H. J. Purdue. In Grace Church, Madison, 57 were confirmed, on the Third Sunday after Easter. In both instances classes were exceptional in size, and the student element was well represented. The Church is clearly and attractively placed before the large congregations always to be found.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Church Consecrated at Lake City.

Bishop Edsall consecrated the new edifice of St. Mark's Church, Lake City, on the last Sunday in April, in the presence of a large congregation.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

The spring meeting of the Detroit Convocation was held at Trinity Church, Detroit, Tuesday, April 28th. Holy Communion was celebrated, with sermon by the Rev. Dr. Mockridge, rector of the Church of the Messiah, Detroit. The discussions for the afternoon and evening were on Missionary Work. The subjects for the afternoon were Missions Outside of Detroit, led by the Rev. W. S. Sayres, the general missionary of the Diocese; and Missions in Detroit, by the Rev. S. S. Marquis. In the evening the Rev. John Mockridge and others spoke on The Church Missions in Japan.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Resignation Withdrawn at Lincoln.

The resignation of the Rev. F. W. Eason, rector of the Church of the Holy Trinity, Lincoln, came as a great surprise to the parish and was deeply deplored by all. The vestry immediately convened, and recognizing the

invaluable service of Mr. Eason to the parish, and the irreparable loss that would be sustained by his leaving, declined to accept the resignation and unanimously adopted resolutions requesting him to reconsider and withdraw his action. In the light of these facts Mr. Eason has changed his plans and decided to remain. In connection with this a gratifying event showing the appreciation, love and esteem of the members of the parish occurred. A meeting of ladies tendered to Mr. Eason a purse containing sufficient funds to enable him and Mrs. Eason to visit his old home in England, a trip he has for some time been anxious to take.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Bequest at West Hampstead.

A bequest of $1,000 to the parish at West Hampstead is contained in the will of Nelson Ordway, which has recently been probated at Exeter.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Death of John D. Manning—Woman's Auxiliary.

Among the recent deaths in the Diocese is that of John D. Manning, a young man of unusual promise. Mr. Manning was a communicant of Trinity Church, Trenton, but was better known in other portions of the State, having left Trenton in his boyhood. He was a graduate of the State Normal School, and was a teacher of exceptional merit. As a lay reader he was efficient, and in various ways he showed his zeal for the Church. The editorial tribute paid by the local press to his memory shows the esteem in which he was held by his neighbors.

The annual meeting of the New Jersey Branch of the Woman's Auxiliary was held on Wednesday, April 29, in Christ Church, New Brunswick, with the largest attendance of delegates that the Auxiliary has ever secured. Besides the women from the New Brunswick parishes, there were 175 from other parts of the State. The Bishop celebrated the Holy Communion and made an address, and other addresses were given by the Rev. Henry Forrester and Mr. John W. Wood. Mrs. Samuel Clark of Elizabeth presided at the business sessions, and the usual routine work was transacted, with specially interesting reports on the different departments of the work, and the election of the new officers for the coming year.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Sunday School Conference.

The fourth annual Crypt Conference on Sunday Schools, held under the auspices of the New York Sunday School Commission, will take place on May 10th and 11th. The former meeting will be in the evening, at St. Andrew's Church, Fifth Ave. and 127th Street, at 8 o'clock, Sunday, May 10th. The speakers will be the Rev. Harry P. Nichols, rector of Holy Trinity Church; the Rev. Wm. T. Manning, D.D., vicar of St. Agnes' Chapel; and the Rev. Prof. Henry S. Nash, D.D., of the Cambridge Divinity School. The afternoon sessions will be held in the Cathedral Crypt, 113th Street and Amsterdam Ave., on Monday, May 11th, at 2 o'clock. Special reports and questionaires will be presented by the Secretary of the Commission, the Rev. Wm. Walter Smith, M.D.; the chairman, the Rev. Pascal Harrower; and Dr. Walter L. Hervey of the New York Board of Education. Special addresses on important Sunday School problems will be delivered by the Rev. Wm. G. Ballentine, D.D., LL.D., of the Springfield Y. M. C. A Training School; the Rev. Prof. Herbert McK. Denslow of the General Theological Seminary; and the Rev. Prof. Edward L. Curtis of the Yale Divinity School. A most cordial invitation is extended to all clergy, superintendents, teachers, and parents to attend these Conferences.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Work at Lorain.

At Lorain, a new city that has grown up almost wholly within the past ten years and now has a population of some 21,000, we have two missions, St. David's, at the south, and St. George's, at the north end, both of which, according to statements made, greatly need strengthening in order to cope with the necessities of their work. The hope is expressed that some outside the mission will assist in the erection of a much needed church for St. George's, which now holds services in a hall owned by a fraternal society. Both these missions are in charge of the Rev. E. H. Molony.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Death of T. D. Rand—Rector Instituted—Ridley Park — Southwest Convocation—Memorial Tablet—Calvary—Notes.

Mr. Theodore D. Rand, a prominent member of the bar in Philadelphia, and a vestryman of St. Martin's Church, Radnor, died in the latter place on the afternoon of April 14th, after an illness of fourteen weeks. He was born in Philadelphia in 1836.

On the morning of the Second Sunday after Easter, April 26th, the Rev. Norman Van Pelt Levis was instituted as the rector of the Church of the Incarnation, Philadelphia. The service was conducted by the Rev. Joseph D. Newlin, D.D., who for more than forty years past has been rector of this parish, and now becomes the *rector emeritus*. The Rev. Dr. Newlin presented to the new incumbent a Bible, a Prayer Book, and a copy of the Canons of the Church. Judge F. Amsdee Bregy, the senior warden, presented the keys of the church. Dr. Newlin was assisted in the services by the Rev. Joseph H. Smith of Hamburg, N. J., and the Rev. W. G. P. Brinckloe of Eden, Pa. The new rector preached the sermon from the text, "I can do all things through Christ which strengtheneth me" (Philippians iv. 13). The wardens and vestry gave a reception to Mr. and Mrs. Levis in the parish building on Monday evening, April 27th.

The Rev. F. C. Steinmetz, rector of Christ Church, Ridley Park, has been appointed in charge of the new mission at Essington. At the recent meeting of the Convocation of Chester Mr. Steinmetz reported that a friend of his parish was considering the matter of a donation of $10,000 for the building of a church at Essington.

The quarterly meeting of the Southwest Convocation was held in the parish house of Holy Trinity Church on Monday afternoon, April 27th, the Rev. G. Woolsey Hodge, Dean of the Convocation, presiding. This was the business meeting which always takes place just before the diocesan Convention. Missionary reports were read from the French Church of Saint Sauveur (the Rev. Florian Vurpillot, rector, giving a very encouraging account of the work being done there; also from St. Michael's mission, and St. Mary's mission (colored), both of St. Mark's parish, and from the Chapel of St. Simon the Cyrenian (colored) of the Church of the Holy Apostles. The Rev. William F. Ayer and Mr. Drayton, Treasurer, as committee appointed to find a good location for a new mission work directly under the Convocation, reported that they had found two possible sites, and moved a resolution asking for increased appropriations in view of this project.

At the meeting of the Clerical Brotherhood on Monday morning, April 27th, Mr. William White, Jr., as chairman of the special committee on Elections and Roll-call, presented the report of that committee for the discussion and criticism of the Brotherhood in order that the matter might be dealt with more intelligently at the coming convention.

A brass tablet in memory of Mr. Chas. Lukens was unveiled on Easter morning in Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector). It was the gift of the vestry, and bears an inscription commemorative of the faithful services, through many years, of Mr. Lukens as warden and vestryman of the parish.

The annual service of the combined branches of the Girls' Friendly Society in Philadelphia, took place in St. Mark's Church, Locust St. (the Rev. A. G. Mortimer, D.D., rector), on Thursday, April 30. An exhibition of work done by Associates and members, for distribution among domestic missionaries was held in the afternoon in the parish house. In the evening nearly one thousand girls assembled in the parish house and marched in procession with banners into the church, where the service was sung, and a sermon was preached by the Bishop Coadjutor. So large a gathering of girls and young women banded together under a common rule of life, was a very impressive sight, and their singing of the hymns was quite inspiring. A number of clergy who have branches of the G. F. S. in their parishes were present in the chancel, and also in the congregation. There was the note of special thanksgiving in the service in view of the final lifting of the mortgage on the G. F. S. Holiday House at Cape May. The offering at this service was for the support of the Holiday House, and amounted to more than $400.

There will be a memorial service in honor of the late Rev. Alden Welling on Wednesday, May 13th, at Calvary Church, West Philadelphia. It is expected that Fr. Huntington will be present. The Rev. W. K. Damuth, curate at St. Mark's Church, Philadelphia, has received a unanimous call to the rectorship of the parish.

The offerings for the new altar and reredos and organ have been a delightful surprise to the parishioners of St. James' Church, Philadelphia (the Rev. W. C. Richardson, rector). On March 29 the rector asked for $40,000, and on Easter Day he announced to the congregation that with the exception of a few hundred dollars, the amount had been raised. There were 109 donors besides those who gave in the open offertory. The design of altar and reredos submitted by Messrs Cram, Goodhue & Ferguson will, when carried out, make St. James' chancel one of the art works of the American Church, worthy of a pilgrimage by art lovers. Alterations will be necessary in order to install the new organ. It is not yet decided who will build the organ.

The April meeting of the Norristown Local Assembly, B. S. A., was held in Calvary Church, Conshohocken (the Rev. Herbert G. Cook, rector), on Thursday, April 30. About fifty men, chiefly from parishes in the Norristown Convocation, attended. Mr. R. T. S. Hallowell of Christ Church, Upper Merion, read an excellent paper on "Helps and Hindrances to Personal Religion." Mr. Chas. C. Shaffner, of All Saints', Norristown, spoke helpfully on "The Responsibility of the Brotherhood." The President and Secretary of the Philadelphia Local Assembly were present and made addresses.

The Rev. William F. Lutz, priest in charge of The House of St. Michael and All Angels, West Philadelphia, has been com-

pelled to take a vacation because of failing health.

The House of Prayer, Branchtown, is being beautified by the addition of memorial windows. One of these, in the chancel, will be placed to the Rev. George Bringhurst, rector of this parish for over a quarter of a century. Other needed improvements are being made under the direction of the Rev. C. Thacher Pfeiffer, recently elected rector.

The Sunday School Auxiliary of the Diocese held a festival service on last Sunday afternoon at the Church of the Saviour, when the Easter and Lenten offerings of all the Sunday Schools were presented, and the children received their well earned congratulations on their excellent work.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Church Consecrated at Greensburg—Debt Paid at Allegheny — Sharon — Rector-elect at Uniontown.

The Southern Convocation met Wednesday, April 29, in Christ Church, Greensburg. The chief event of the Convocation was the consecration of the parish church, a beautiful Gothic structure, erected twelve years ago, at a cost of $25,000. It has been recently freed from debt and thoroughly renovated. This is the third building erected by the people of Christ Church parish during its eighty years' existence. The first building, erected in 1823, was of wood; the second, in 1854, was of brick, the third, in 1891, is of stone. The weather was perfect and the edifice was filled. The procession, consisting of the vested choir, crucifer, twenty priests, and the Bishop, passed up the side street to the west end door on Main Street. The senior warden, Mr. Jas. E. Keenan, read the Request to Consecrate, at the church door; the rector read the Sentence of Consecration, and the Rev. F. S. Spalding of Erie preached the sermon. Some weeks ago it was hoped that Bishop Potter might preach the sermon on this occasion, as this was his first parish (1857), where a few of his first parishioners still survive. Pressure of diocesan duties prevented him from being present. He sent the people, however, his best wishes and blessing.

In the afternoon there were papers read on Current Literature, "Varieties of Religious Experience," "A First Glimpse into an Old World," and "Social Unrest." From 4 to 5:30 "Present Day Questions" came up for consideration: "How Far is the Fourth Commandment Binding on Christians?" "The Divorce Evil, Its Causes, Its Cure," and "The Advantage of Making the Title (Protestant Episcopal) of this Church Conform to its Name, Holy Catholic."

On Wednesday evening there were addresses on "Church Extension in the Twentieth Century," by the Bishop, the Rev. Mr. Spalding, and the Rev. Dr. Bragdon.

It was expected that the corner stone of St. Stephen's Church, Jeannette, would be laid during this meeting of the Convocation. It is a matter for regret that the contractor was unable to make good his promises to the building committee.

During the year just past Christ Church has been cleared of all incumbrances, and thoroughly repaired and adorned in anticipation of the consecration, and a new rectory acquired, so that the parish is now in a flourishing condition.

The mortgaged indebtedness upon Emmanuel Church, Allegheny, through the earnest efforts of the rector and congregation has been entirely cancelled, and the church will be consecrated by the Bishop of the Diocese on the day following Ascension Day, May 22nd. The sermon will be preached by the Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of Pennsylvania.

The new and handsome rectory erected by the parishioners of St. John's, Sharon, was so far completed as to allow the Rev. Dr. F. J. Mallett to remove his family into it soon after Easter. The house, which adjoins the church, contains every modern convenience, and is built of brick veneer.

The Rev. Dr. Frederic E. J. Lloyd has received and accepted a call to the rectorship of St. Peter's Church Uniontown, Pa., under remarkable circumstances. So great has

Rev. F. E. J. Lloyd, D.D.

been the demands made on him to conduct parochial missions all over the United States that he determined, several weeks ago, to abandon parochial work, and communicated his intention to his congregation in Cleveland, Ohio, where he has been rector of St. Mark's for nearly five years. He recently conducted a mission in Uniontown, which has been for some time without a rector, and so great was the enthusiasm his work evoked that he was visited by a committee from the parish who proposed that he reside in Uniontown and assume charge of the parish, the congregation undertaking to pay him a salary of $3,000 per annum indefinitely, leaving him free to carry on his wonderfully successful work as a missioner. So urgent was the call that Dr. Lloyd accepted it, and it is believed he will enter upon his new charge in July.

There is great grief among his friends and parishioners in Cleveland, where he has accomplished an important work for the Church. Dr. Lloyd has been editor of *Church Life*, the diocesan organ of Ohio, for a long time. He has also performed an exceptionally successful work as a missioner, when he has invariably held up the Church idea and preached it to the people.

QUINCY.

Memorial Service at Peoria.

There was a memorial service for the late Bishop last Sunday night at St. Paul's Church, Peoria, when Mr. Percival spoke very feelingly of him who had gone from them.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop.

Parish House for Norfolk.

It is stated that a parish house to the value of $20,000 will be constructed for St. Luke's Church, Norfolk.

SPRINGFIELD.

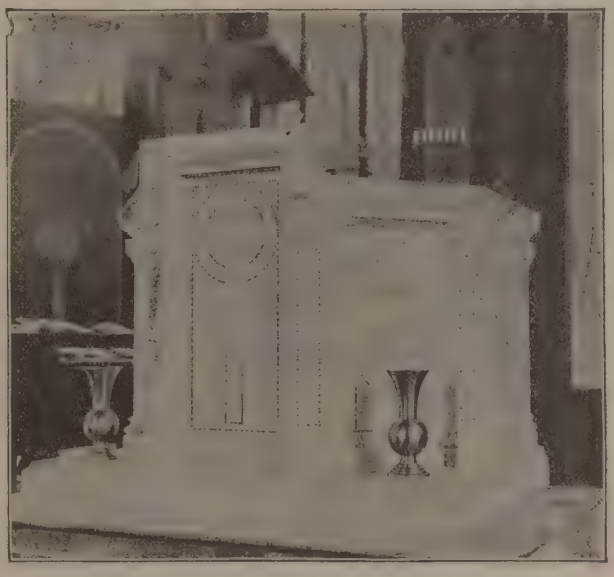
Geo. F. Seymour, D.D., LL.D., Bishop.

Choir Festival at Pekin.

The first annual choir festival of the Archdeaconry of Springfield was held at Pekin, April 28th. The weather was perfect and all arrangements had been made so that everything passed off smoothly. Choirs from the Pro-Cathedral, Springfield; St. Matthew's, Bloomington; Trinity, Lincoln; St. Paul's, Pekin; St. Barnabas', Havana; and Trinity, Petersburg; were participants, and goodly delegations accompanied each choir. Matins were said at 9 A. M. At 10:30 there was a choral celebration of the Holy Eucharist, the Ven. F. A. De Rosset being the celebrant, the Rev. Edgar F. Gee, deacon, and the Rev. Arthur Gorter, sub-deacon. Tours' Service in F was sung by the combined choirs of the Pro-Cathedral and St. Matthew's. About 150 were in vestments, and the service was truly inspiring. It was the first opportunity many had ever had of taking part in a choral celebration, and they will surely demand more.

At 2:30 and 8 P. M., there were concerts in the Standard Theatre, for which the Hinners Organ Company of Pekin erected one of their well and favorably known pipe organs. The success of the concerts was largely indebted to the organ support. Miss Grace Jenkins, formerly violin soloist with Sousa, played several numbers and was the artist *par excellence* of the festival. The judges awarded the gold medal to Master Douglas Wright of St. Barnabas', Havana, and the $50 prize to the choir of St. Paul's, Pekin.

The festival owes its inception, progress, and successful completion to the Rev. Wm.



Porter Memorial Pulpit, Church of the Holy Communion, Charleston, S. C.

[*See* The Living Church, *April* 25.]

N. Wyckoff, who has been indefatigable in his efforts to bring the Church before the people. Probably the greatest gain was the educational value of the morning service.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Antioch—Episcopal Residence—Nashville.

THE MISSION of St. Ignatius', Antioch, has recently completed the purchase of a desirable site and is raising funds for the erection of a chapel.

THE REPORT of the committee for the erection of the new episcopal residence in Memphis, has been finally presented, showing the total cost to be $19,141.50; the amount subscribed was entirely given by residents of Memphis. The building is a handsome one, adjacent to St. Mary's Cathedral and is of gray stone, with slate roof. The architecture is Tudor-Gothic. The interior finish, including floors, except in basement and third story, is of hard wood; the windows are of plate glass.

THE REV. E. A. BAZETT-JONES has recalled the acceptance which he had already given of a call to the rectorship of St. Ann's Church, Roxbury, Mass., and will retain the rectorship of the Church of the Advent, Nashville, in response to an overwhelming appeal made to him by members of that congregation. Mr. Bazett-Jones assumed his present rectorship on Passion Sunday, 1900, and has built up the work so extensively that his resignation was felt by the people to be a direct calamity to the parish. He also carries on St. Andrew's mission in West Nashville, and is Dean of the Convocation of Nashville and chaplain to the Sisters of St. Mary in their Southern work.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Daughters of the King.

THE SEVENTH annual Council of the Daughters of the King of the Diocese of Washington met in the Pro-Cathedral of the Ascension on Thursday, April 30th. At 10 o'clock the Holy Communion was celebrated by the Rev. Clement Brown; and the annual charge was delivered by the Rev. W. G. Davenport. Then followed a Quiet Hour, conducted by the Rev. Geo. F. Dudley, rector of St. Stephen's parish, who took for his subject, "The Place of the Holy Communion in the Life of the Daughters of the King," and specially of this particular celebration, which preceded the work of the Council.

Officers for the ensuing year were elected as follows: President, Mrs. Birny; First Vice-President, Mrs. Bratenahl; Second Vice-President, Mrs. Gilmore; Secretary, Miss Bowers; Treasurer, Miss Foxwell. Three special papers were read; the first entitled "The Office and Work of a Deaconess in the Church," by Deaconess Libbey, whose work is in St. Alban's parish, was a very clear and interesting sketch of the subject. The second, by Mrs. Charles E. Buck, wife of the rector of Rock Creek parish, was on "The Junior Daughter's Work," and the third was by request, an article from the *Royal Cross*, by Miss Edith Hart.

In the evening there was a public service at the Pro-Cathedral, with addresses by the Rev. Clement Brown, the Rev. G. C. Bratenahl, and the Rev. Philip M. Rhinelander.

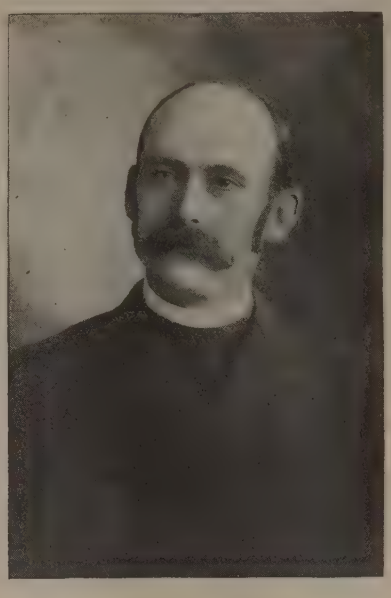
WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Cornerstone at South Haven—Missionary Conference—Anniversary at Muskegon.

THE MISSIONARY and his little band of faithful workers at South Haven were pleased to see the clouds break away at noon of St. Mark's day. This made possible the laying of the corner stone of the second church in Van Buren with due solemnity, with music and rejoicing.

At 2:30 P. M., having vested in an ad-



REV. W. P. LAW.

joining house, Bishop Gillespie, the Rev. Roger H. Peters of St. Luke's Church, Kalamazoo, and the Rev. Woodford P. Law, missionary of Epiphany Church, walked from

PROPOSED CHURCH EDIFICE, SOUTH HAVEN, MICH.

the north transept to the west end of the nave, reading responsively the 132nd Psalm. They were preceded by the architects, Dr. H. Haupt, Jr., and Mr. N. S. Jillson, and the officers of the mission. Two cornets, with the organ, and a choir of young people led the singing. The Bishop addressed the people and congratulated them on such a good beginning. In the days when the zealous Dr. Schetky was missionary of Van Buren County, services were held at South Haven, but were interrupted for some fifteen years or more, until resumed by the Rev. Mr. Law in 1898. A brief history of the mission was read by the missionary, and the Rev. Roger H. Peters spoke.

Bishop Gillespie laid the corner stone—a beautiful block of Vermont marble, highly polished—in the name of the Father, Son, and Holy Ghost. In the centre of the stone is a Greek cross and the lettering in Greek letters, "Epiphany Church, A. D. 1903," encircles the cross. The church building, designed by members of the mission, is to be built with low walls, English tower, nave, transepts, choir, and sanctuary. A basement extends the entire length of the church, furnishing a good Sunday School room and rooms for guild purposes, etc.

THE SEMI-ANNUAL diocesan missionary meeting, held in St. Andrew's Church, Big Rapids, was a remarkable one in several particulars. The attendance of the clery was excellent, the interest of the laity was marked, and there was enthusiasm in the carrying out of the programme. The first subject taken up for discussion on Tuesday, April 21st, was "The Sunday School." Before this, however, the Rev. D. Charles White greeted the visitors. The first paper, prepared by the Rev. W. P. Law of South Haven, and read by the Rev. Wm. Lucas of Allegan, was on "The Sunday School Superintendent." Opinion seemed to be divided on the matter of the rector's duty to superintend his own school. The Rev. R. H. F. Gairdner considered the "Relation and Work of the Rector" in regard to the Sunday School. A paper from St. Paul's, Elk Rapids, was read on "The Teacher," and one from St. Luke's, Kalamazoo, took up the "Sunday School Session," place, time, prayer, etc.

On Wednesday morning reports were heard from various parishes concerning Lenten services and the results of faithful work during this holy season.

In the sermon *ad clerum*, the Bishop exhorted his clergy to study and to greater earnestness of life. He asked that more attention be given to the work of the ministry and less to golf and tennis.

Luncheon, at the home of Mr. and Mrs. Wm. Sloss, was followed by a reception. In the afternoon the Rev. W. J. Webster, Ph.D., read an interesting paper concerning missionary work in Australia, especially among the "Bushmen." A paper was read by the Rev. Chas. Donohue on Adult Baptism. The Rev. S. W. Moran of Hastings gave a most amusing account of entrance upon work in his first parish. He gave many good suggestions

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for beginners in the work. A large number of children were addressed by the Rev. J. N. McCormick of Grand Rapids.

At the evening service the Rev. C. S. Burch read a paper on Newsboys, which proved to be a pleasant and profitable study in sociology. Bishop Gillespie congratulated the parish on its improved state since services had been resumed.

The Rev. George Forsey, rector of St. Paul's Church, Muskegon, kept the fifth anniversary of his rectorship on Sunday, April 18th, at which he took occasion to review the growth of the work during the years which he had spent in the parish, in which the number of families therewith connected has increased from 129 to 152, and the communicants from 196 to 300.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Rochester Convocation – Tower at Christ Church.

The annual Convocation of the Archdeaconry of Rochester was held at the Church of the Epiphany, Rochester, April 23d and 24th. The opening service on Thursday evening was well attended by both clergy and laity. The Bishop presided, and addresses were made by the Rev. Frank M. Baum of Clifton Springs, on "The Motive Back of our Work;" by the Rev. E. S. Hoffman of Hornellsville, on "The Religious Needs of our Rural Communities"; by the Rev. F. N. Bouck of Clyde, on "The Special Errand of the Church." Friday morning the Holy Communion was celebrated by Bishop Walker, the sermon being delivered by the Rev. Chas. M. Sills, D.D., rector of Trinity Church, Geneva, on "The Witnesses of the Resurrection." The preacher made a strong appeal to the clergy to be mindful of their duty as witnesses to the fundamental truths of the Faith.

The reports of the missionaries showed in general that the work was making steady progress. From the standpoint of attendance and general interest, this was the best meeting that has been held in this Archdeaconry in several years. The following were elected members of the Missionary Board for the ensuing year: The Bishop and Archdeacon Washburn, *ex officio;* the Rev. Messrs. E. P. Hart, A. J. Graham, and J. B. Hubbs, D.D., D.C.L.; Messrs. E. C. Denton, Selden S. Brown, and Henry V. Colt. The Rev. E. M. Parrott, Secretary; Mr. V. Moreau Smith, Treasurer.

The newly completed tower of Christ Church, Rochester (Rev. A. J. Graham, rector), was dedicated by the Bishop on the last Sunday in April. After the procession, the certificate of the gift of the tower, from the late Almeron J. Johnson, was read, and the dedication followed. The Bishop also preached.

MEXICO.

Priest Conforms — American Mission in Chihuahua.

Sometime in November or December, 1902, the Rev. V. P. Pimentel, of the Roman Church in Mexico, connected himself with Bishop Riley, supposing that he was thus casting in his lot with the Mexican National Church. A great to-do was made over him, and photographs of him as Bishop-elect of the City of Mexico, with extravagant statements about him, were sent to many persons in the United States.

After about three months, Mr. Pimentel became convinced that he had been deceived, and so he applied to Mr. Forrester stating this fact and asking to be received into the body which he (Mr. Pimentel) now recognized as the National Church.

He was referred to Mr. Salinas, the Presbyter in charge of the city work, who after due deliberation and consultation, received him, two weeks later, to lay-communion.

At the close of the service, at which he was so received he was permitted to make a statement to the congregation giving his reasons for the step he had taken; and as he knew that Dr. Riley had tried to make capital of his new adherent he addressed a letter to Bishop Clark which it is thought wise to publish, so that persons who received notices of Dr. Riley's acquisition of so distinguished a convert may see that this convert has to say about his former and his later action.

This letter has been translated by Mr. Forrester and is printed below:

(Translation.)

Mexico, March 16, 1903.

The Rt. Rev. Thomas M. Clark, D.D., LL.D., Provisional Bishop of the Mexican Episcopal Church.

Right Reverend and Dear Sir:

When convinced of the many errors held by the Roman Church, I withdrew from it. I felt the most earnest desire to serve God and my country in the Mexican Catholic Church.

One of my old comrades in the ministry, wishing to help me to the attainment of my desire, told me that he knew the Bishop of that Church, and took and presented me to Sr. H. C. Riley, who at once received me and made me believe that the authority of said Church resided in him, on which account I offered him my humble services.

On seeing the disorder reigning among the few persons surrounding Sr. Riley, however, and after reading something published by Sr. Presbyter Forrester, I began to inquire as to Sr. Riley's true position, and soon became convinced that the insignificant Rileyite movement is a schismatical one, without order, discipline, liturgy, legislation, or anything that could meet the aspirations of those who, like myself, desire the regimen and majesty of the primitive Church.

I have therefore severed my connection with Dr. Riley, to join myself to the Mexican Episcopal Church, in which I have found all that I desired and where I feel happy, thanking God for this favor.

Knowing that Sr. Riley has wished to exploit my mistake, I think I ought to make this explanation to the Provisional Bishop of this Church for such uses as may seem to him good.

Honoring myself by addressing you, Sir, I take pleasure in putting myself under your orders as

Your respectful brother and servant,
(Signed) Vicente P. Pimentel.

St. Mary's Church in Chihuahua, now known as the "American Chapel," has prospered far beyond the fondest anticipations of its founders. First opened on Nov. 25th in a small school-room, it now occupies a commodious chapel in the Church House on Calle Cuarta. The furnishings of the chancel—altar, lectern, litany-desk, and canopied stalls—are all of rich dark mahogany and of correct ecclesiastical design. Every gift—altar-cloths, ornaments, and furniture—has been a free-will offering. The chapel is well filled at every service with worshippers who have enjoyed no spiritual privileges for over fifteen years past. Children have gone unbaptized and unconfirmed, and communicants without the Blessed Sacrament. The music is of a high order and rendered by a volunteer choir under the direction of Mr. Arthur

Pretty Cheeks.

A FOOD THAT MAKES GIRLS SWEET TO LOOK UPON.

The right food for young ladies is of the greatest importance to their looks, to say nothing of their health. Thin, sallow girls don't get the right food, you may be absolutely certain. A Brooklyn girl says: "For a long time in spite of all I could do I was thin, skinny, and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food—meat, potatoes, bread, etc. So I tried various medicines without help.

"I often read about Grape-Nuts, but never tried the food until one day something impressed me that perhaps if I would eat Grape-Nuts for my nerves and brain I could digest and get the good of my food. So I started in. The food with cream was fascinating to my taste and I went in for it regularly twice a day.

"Well I began to improve and now while on my third package I have changed so my friends congratulate me warmly, ask me what in the world I have taken, etc., etc. My cheeks are plump and rosy and I feel so strong and well. I sleep sound and it seems as though I couldn't get enough to eat. Thank you sincerely for making Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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A. H. HANSON, G. P. A., CHICAGO.

H. Mole, formerly of Milwaukee. Besides the chapel, the Church House shelters the American school conducted by Miss M. C. Peters and her assistants, the apartments of the vicar and the lay-reader, and a club-room for young men. The American colony in Chihuahua is made up of people of education and refinement, many of them being connections of some of the finest families of both North and South at home. A pleasing feature of the work is found in the fact that everything thus far accomplished has been brought about without one *centavo* of indebtedness. It is a source of great pleasure to the American residents in Mexico to hear of Bishop Johnston's earnest plea in their behalf.

CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

An ordination for priests and deacons will be held in St. John's Cathedral, Winnipeg, May 3rd. In the absence of Archbishop Machray, Bishop Grisdale of Qu'Appelle will take his place at this service. A fine brick church at Manitou will be completed by the end of the summer, it is hoped, to take the place of the present small frame building. Nearly the whole amount needed has been subscribed.

Diocese of Ottawa.

The fine memorial hall, built in honor of the late Dr. Lauder, Dean of Ottawa, was opened April 28th. The opening event took the form of a bazaar and will be followed by a series of missionary meetings, to be addressed by several returned missionaries.—At the vestry meeting of St. George's Church, Ottawa, Easter Monday, one of the resolutions passed authorized the rector to to have the choir vested whenever he thought best.—Most of the financial reports made to the Easter vestries in Ottawa, were very satisfactory. St. John's Church is declared free from debt. St. Alban's finances were shown to be in a more flourishing condition than they had been for a long time.

Diocese of Quebec.

The Rev. Canon Richardson, well known in the Diocese, died in Quebec, April 28th, aged 67. He was born in Bristol, England, and came to Canada in 1864, being ordained deacon at Lennoxville in the same year. His first charge was at Bury, Quebec. He was for a number of years rector of St. Paul's Church, in the city of Quebec, which position he resigned in 1894.

Diocese of Nova Scotia.

The rector of St. Luke's Church, Halifax, has been appointed by Bishop Courtney to the canonry in the Cathedral, vacant by the death of Canon Maynard. The Dean installed the rector, the Rev. E. P. Crawford, in the evening on Easter Day.

Diocese of Toronto.

It is proposed to continue the mid-day service which was held during Lent in St. James' Cathedral, Toronto, on Fridays throughout the year. This is in response to a desire expressed by many for it. The service only lasts twenty minutes and there is a short address.—The children's Lenten offerings of St. Alban's Cathedral, Toronto, for Indian Missions, amounted to $50.—Much regret is expressed by the congregation of the Church of the Ascension, Port Perry, at the resignation of their rector, the Rev. G. W. Locke, to take a charge in the United States, at Detroit.

Diocese of Huron.

One of the announcements at the regular quarterly meeting of the executive committee of the diocesan Synod was that two parishes had offered to raise $50 each more than the amount they were assessed for.—Most of the Easter vestry reports in Huron were very encouraging. In more than one case the rector's stipend was increased, in one case, St. George's Church, Sarnia, by $300.

Diocese of Ontario.

Towards the payment of the floating debt on St. George's Cathedral, Kingston $4,000 has been promised.—Quite a number of the clergy were present at the meeting of the Hastings rural deanery in St. John's Church, Belleville, April 15th and 16th. A meeting of Sunday School workers was held on the same day, in connection with the rural deanery meeting, at which a resolution was passed requesting the Bishop to set apart one evening of Synod for a Sunday School Conference.

The Magazines

A leading feature of *Good Housekeeping* for May is a sketch of John Burroughs, the naturalist, who accompanies President Roosevelt on his tour of the Yellowstone National park, by Clifton Johnson, with photographs of Mr. Burroughs's unique summer cottage and housekeeping on the Hudson. Prof. Amy Bernardy of Smith college, a native of Italy, writes of a social visit with Marconi, her sketch being accompanied by illustrations from her own photographs. "White House Hospitality," including some of President Roosevelt's own ideas on the subject, is described by a Washington writer. The first of a series of illustrated sketches of the home life of governors is devoted to Governor Bates of Massachusetts. Carolyn Wells contributes "An Eppicurean Alphabet" in rhyme, and Madeline Bridges a humorous sketch. Two articles devoted particularly to health consider, respectively, "Hygienic Food, as Exemplified by the Cookery of the Hebrews," and "The Danger from Unclean Vegetables." The article on Jewish Foods, by Henry Lasker, is fully illustrated. Edwin C. Powell quotes figures gathered from various parts of the United States to prove that the amateur vegetable garden pays richly in a money way and in healthful exercise. Many pages are devoted to cookery, with handsome illustrations.

The English Church magazine, *The Treasury* continues to present a pleasing and varied contents each month, making a household magazine of serious and light reading, very acceptable for church families. The April number has beside the usual stories and illustrated papers, an article by the Rev. Arthur W. Robinson on The Doctrine of the Death of Christ, and one by J. Eadie Reid on the Samaritan Passover. A "Sister of Mercy" relates, under the head, A Day of My Life, some of the duties and experiences of a sister,

In Convention.

TEACHERS LEARN SOMETHING NOT IN THE CLASS BOOKS.

A number of young women attending a teachers' convention at Oklahoma City some time ago learned a valuable lesson in hygiene through a sister teacher, who says: "About a year ago I had my first attack of poor health and it seemed a terrible thing to me, for I had always been so well and strong. My stomach distressed me terribly; it seemed like it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking and at the request of a friend I gave up coffee and began to use Postum Coffee.

"The change in my condition was something marvellous. I had actually given up teaching because doctors were unable to help my stomach trouble, but since I quit coffee and used Postum my troubles have disappeared and I have gone to teaching again.

"Some time ago I attended a convention at Oklahoma City and determined to have Postum at my boarding-house where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right but I showed her how and we all found it delicious. We all drank it the rest of the time we were there and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

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in a series of papers that begun with the first number, and that ought to correct some of the foolish notions as to what constitutes a sister's life. *The Treasury* is published at the *Church Times* office in London, and The Young Churchman Co. are the American agents.

Bishop Kinsolving of Brazil writes very intelligently in *The East and the West* (the new quarterly of the S. P. G.) for April on "An Anglican Episcopate in Latin-American Lands: a Justification." We quite agree with Bishop Kinsolving that the American Church is now practically unanimous in defending Anglican missions in Latin-American countries; and to the tact and real Catholicity shown by Bishop Kinsolving in the Brazilian mission this unanimity is largely due. American Churchmen generally feel that the practical irreligion and lax morality of the larger part of South America are a menace to the well-being of the whole continent. If Rome, which has possession, does not correct the evil, we have pretty generally come to the conclusion that some other force must do it, and the American Church feels at liberty to provide the force so far as she can. Bishop Kinsolving's paper is carefully written and logically argued.

This gives us the opportunity also to commend this new quarterly of the S. P. G., which was commenced with this year, and which, more in the nature of the literary quarterlies than of our own *Spirit of Missions*, presents serious papers on missionary problems and topics. Many American Churchmen will, no doubt, be glad to receive it. It is published at the S. P. G. office, 19 Delahay St., Westminster, London S. W., the price being one shilling per copy.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The sermon on Church Music, recently delivered by Canon Perkins of Westminster, on the occasion of the opening of the organ at St. Peter's Church, Bedford, England, deals ably and fairly with the vexed question of congregational singing. After lamenting the dearth of hearty singing by the *people* in Cathedrals and parish churches, as compared with what is heard at Cologne Cathedral, and at scores of other churches on the continent, Canon Perkins puts in a strong plea for artistic choral performances. While admitting the need of congregational worship, his arguments are liberal and not one-sided.

He refers in the first place to what he calls "the supremacy of the congregation." By this he means the wholesale giving over of all the music to the people, and the consequent neglect of skilful and refined singing, without which the higher masterpieces of vocal art cannot survive. This he deplores.

In the second place he points to what he calls "the supremacy of the choir," meaning the over-elaboration of service-music, by which the people are totally deprived of their just share of musical worship. This he would not have.

He would provide music in which both congregation and choir could join, and also music of a higher and more exalted character, in which the people should join spiritually, in silence, as they do in the prayers, worshipping in the heart.

He states that Farrant's beautiful unaccompanied anthem, "Lord, for Thy tender mercies' sake," sung artistically, is as much a tribute to the Almighty, when devoutly rendered and as reverently listened to, as a popular hymn of the "gospel" type, roared out by hundreds of voices.

It may be argued that this is but common

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sense, and nothing new. Nevertheless it is the kind of common sense that many clergymen do not readily assimilate, and we are not a little indebted to Canon Perkins for dealing out a wholesome supply of it.

The "supremacy of the congregation" is more thoroughly believed in in this country than in England, and it is surprising that many clergymen are opposed to artistic singing by choirs, on the ground that the people are thereby robbed of their portion of the service.

There are, and there always will be a vast number of persons whose musical sensibilities are disturbed by crude singing. It is a very common thing to hear people complain of the unmusical and distressing effect of untuneful "congregational worship."

Sir John Stainer has well stated the case as follows: "I have quite failed to discover any artistic, historical, or ecclesiastical grounds for this sort of universal claim to hum or howl in any portion of our Church services, and I can give personal testimony to the mischief caused by this so-called privilege. I have frequently had congregational singers near me who have not only entirely disturbed my own worship, but that of everybody within a radius of five yards, sometimes by singing every melody at the interval of a third or sixth below, on one occasion by singing uniformly a perfect fifth below the trebles and always at the top of their voices.

"But perhaps my greatest affliction was to have a man just behind me who, I cannot say sang, but produced the melody of everything, two octaves below the trebles, in a bee-in-a-bottle sort of tone, which heard anywhere but in church, would have been a piece of inimitable comicality. To silence such a man would be, I am told, to defraud him of a rightful privilege. For my part I should say the only privilege such a man would be deprived of, were he silenced, would be the privilege of being hauled up before a magistrate for brawling in church. Ought not such persons to be told that the most pious and cultured men and women have, for well nigh a score of centuries, been sedulously trying to discover by what means new beauty could be added to the place, the manner, the surroundings of Divine Worship? Why should it be supposed that bad singing is good enough for church use? I am behind no one in my admiration of good congregational singing—its effect is noble and inspiring, but surely congregations should be distinctly told in what portions of worship they may join, and in what portions they should meditate in silence."

Canon Perkins thinks, and very justly, that congregational singing is sorely neglected in that it is allowed to take care of itself, without proper guidance. He would have greater attention paid to it, rehearsals established, and suitable instruction given.

At the conclusion of his address he laments the desuetude into which the office of Precentor has fallen, and condemns the abuses which have been practiced in some Cathedrals by which endowments for the maintenance of choral music have been diverted from their original purpose. He appeals to the clergy to be loyal to the cause of ecclesiastical music, points out the responsibility resting upon them, and urges them to bear it with zeal and diligence.

Such sermons are altogether too rare. It is quite seldom that anything is said from the pulpit relative to Church music, and many opportunities for showing what is musically right and what is wrong are thus lost. In regard to the organization of congregational rehearsals, without which actual progress in congregational singing is out of the question, we would like to know where such rehearsals are regularly held, and with what results. Perhaps some of our correspondents can enlighten us. We hear much of the need of better congregational singing, but little of systematic methods of securing it.

Theoretically it is quite easy to explain how the end is to be attained, but there are practical obstacles connected with the problem, not the least of which is the difficulty of *keeping up an interest* in weekly rehearsals. To start choral societies is a matter requiring great tact, skill and industry, and many of them collapse after a short time. A congregational choir is in a certain sense a choral society, and the main thing is to interest people in the work, and to *maintain that interest* when once secured.

Where there is no choir, and the responsibility for the music falls upon the people, the task is easier. Where there is a good choir the congregation are tempted to let them do the singing, reserving for themselves the "privilege (as Sir John Stainer calls it) of "joining in," whenever and wherever they please. We would like very much to hear from our readers on this subject.

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